

The Brooklyn Jewish Center Review

TENTH ANNIVERSARY ISSUE

*A SUMMARY OF JEWISH EVENTS
DURING A CRUCIAL DECADE*

EUROPE—THE TEN YEARS WAR
AGAINST THE TEN
COMMANDMENTS

UNITED STATES—THE JEWISH
COMMUNITY DURING THE
YEARS 1933-1943

APRIL

1943

CONGRATULATIONS ON A DECADE
OF FINE WORK



FOR NEARLY 6 DECADES

BAKERS OF

"The Matzoh With The Taste"



New York

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIV

APRIL, 1943 — NISAN 5703

No. 33

AN ACT OF IRRESPONSIBILITY

The readers of the *New York Times* of April 13th were treated to a full-page advertisement bearing the title, "What is the shocking truth about saving the lives of the European Jews—and what are the untruths?" The advertisement was inserted by the "Committee for a Jewish Army of Stateless and Palestinian Jews."

The page following contained a seven-column advertisement dealing with the problem of Palestine, and ending with a request for donations to the "New Zionist Organization of America Inc." to help in the fight to save the persecuted and uprooted Jews of Europe through the formation of a Jewish state in Palestine. There was no specific significance to this advertisement except that its position next to the other paid statement seemed far from coincidental. The close kinship between the two organizations responsible for the advertisements was further evidenced by the text and the method used in achieving their financial aims.

This is not the first time that the Committee for a Jewish Army has used the advertising columns of the *Times*. When it limited itself to an appeal for public sympathy to induce Great Britain to create a Jewish Army no one had much right to object, even though one may have resented the method used, and the fact that it broke the much desired unity among the forces working toward the same goal.

Of late, however, a new note has been introduced of which the latest advertisement is an example. This new policy is, in our opinion, a most unfortunate one. It brings into sharp focus the chaos that exists in Jewish life in this country. Here is an organization formed, as its name implies, for a specific purpose. One may or may not agree with it, although many who are

sympathetic may rightfully believe that the methods used have done the movement for a Jewish Army more harm than good.

But what has an appeal to help save the lives of European Jews to do with an appeal for contributions to help the cause of a Jewish Army? The condition of the Jews in Europe is bad enough, and any attempt to call this situation to the attention of the American public is a worthy enterprise,

although we strongly believe that it is not the province of the Committee for a Jewish Army, but that of other responsible and experienced organizations founded for that purpose to do so.

Our chief objection is to the irresponsible attempt to capitalize on the misery of the Jew in order to obtain funds with which to carry on propaganda for a Jewish Army, the creation of which would have little direct effect on the present condition of the Jew. Only a disorganized and chaotic American Jewry could tolerate such a deplorable practice. —J. G.

"NEXT YEAR MAY WE BE FREE"

THE opening refrain of the Haggadah, which is recited at the Seder service, has a special meaning not only for the Jews but for all the world. "This year we are slaves!" A whole world sees the threat of bondage hanging over its head. The bondage of ancient Israel in the Egypt of the Pharaohs is being revived in every land and inflicted upon every people where the iron rule of Hitler holds sway.

This Festival of Freedom which we

Jews observe should give us renewed faith in the truth that human slavery cannot endure as long as men love freedom and are willing to make sacrifices for freedom. We have made such sacrifices, and we will continue to make them, confident that though "this year we are slaves, next year we shall be free men,"—free not only, of the curse of Hitler but free also of all the dangerous sores in our national and international life that bring the Hitlers to plague the world.

—I. H. L.

BENJAMIN HIRSH — IN MEMORIAM

NEWs of the death of Mr. Benjamin Hirsh came to us like a thunderbolt from a clear blue sky. The ancient Rabbi taught us to regard a teacher with the same reverence as one regards his parents. In this sense Mr. Hirsh was a father to hundreds of our sons and daughters, to whom he taught the words of our Torah these twenty-two years.

Mr. Hirsh was the pedagogue par excellence. The success of his teaching, and his fine influence on the heart and

mind of students, whether children or adults, was due not only to the wisdom that came from his lips but to the spirituality of his character and personality.

We shall have another opportunity to pay him the tribute that is his due. Suffice to say now that we, in the Center, will miss him greatly. Our children will miss the inspiration of his teaching. His name will ever be remembered by all of us with blessing. —I. H. L.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

Emanuel Greenberg, President. Max Herzfeld and Hyman Aaron, Vice Presidents. David Goodstein, Treas. Maurice Bernhardt, Secretary. Israel H. Levinthal, D.D., D.H.L., Rabbi. Joseph Goldberg, Administrative Director.

"JUST BETWEEN OURSELVES"

"בֵּינֵינוּ לְבֵן עֵצִי"

An Intimate Chat Between Rabbi and Reader

The Center Review Passes It's First Decade

THIS issue of the *Brooklyn Jewish Center Review* marks the tenth anniversary of its existence. I think that this event is worthy of special notice. As far as I know, our Center is the only Jewish institution in this country which has published a magazine of such scope.

It was not a simple nor easy task to undertake. Publishing a monthly periodical of the size and content of the *Review* is a venture in itself, which requires full-time attention. There were many who were ready with their discouragement, warning us that we were undertaking a project that could not possibly succeed.

But we have, thank God, succeeded!

Our *Review* has appeared regularly during all these ten years, and has throughout this long period of time maintained a high standard.

Its success is of course due, in a large measure, to the ability and devotion of the Editorial Board. But its success is also due to the co-operation it has always received from all the members of our Brooklyn Jewish Center, and to the encouragement that came from its many readers outside the ranks of the Center membership.

Our *Review* has given us the literary products of fine writers, thinkers, scholars and publicists. Rabbis and lay leaders throughout the land have frequently written to us and told us how much they enjoyed the articles which appeared in its pages. Many of these articles were quoted in sermons and lectures, and a number of them were reprinted in other publications. But the *Review* has done much more. It has encouraged many in our own ranks to develop untried literary talent.

Excellent articles and poems have appeared from the pens of those who never before realized that they posses-

sed the ability to write, and who, since have developed into gifted writers.

And it has achieved even more. It created an interest among our people to read and ponder over themes of Jewish interest. The constant complaint that comes to our ears is that the Jews, who were known as the *Am Ha-Sefer*, the "People of the Book," no longer read a Jewish book, or even an article, that deals with a Jewish subject. Such a change, if true, would mark one of the greatest tragedies in Jewish life. The Jew must be taught to read again—to read of matters that touch the past, the present and the future of his people's life. And our *Review* has done much to revive that training of the Jewish eye to observe the Jewish scene through discriminating reading.

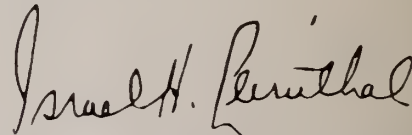
We cannot over-emphasize this feature of the *Review's* accomplishment. There is a passage in our Bible that comes to my mind which best illustrates the importance of this truth. After Israel's victory over his enemy, Amalek, when God wanted the Jews ever to remember that treacherous attack of this arch-enemy, God said to Moses: "Write this for a memorial in the book and rehearse it in the ears of Joshua." If it is to be something ever to be remembered, it is not enough to "rehearse it in the ears," but it *must be written* in the book. It is the printed word upon which the eye rests, and it is the printed word that can best penetrate the mind.

The pulpit and lecture platforms are important. We must train the ear to listen to the truths that we desire to implant in the hearts of our people. But we dare not permit our people to develop only the ear. That is one of the tragic ailments of our generation. We have become a "hearing" people. We rush to lectures and listen to sermons. These are good in themselves. But we must train also the eye to read so that we may better grasp and better

understand the messages that are imparted to us.

The *Center Review* has endeavored to fulfill this Divine injunction. We have ample opportunities in our institution "to place the words in the ears" of our people. The *Review* fulfills the equally important task: "Write this for a memorial in the book," so that, by reading, learning and studying, we may better appreciate the truths that should guide our Jewish, our American lives.

On this, its tenth anniversary, I know I speak in the name of every member of our Center and of every reader of our *Review*, when I say to those responsible for its publication: "Well done! May you continue to provide us with this *Torah Sh'biklav*, with this written interpretation of our Torah; may you serve us at the side of the *Torah Sh'baal Peh*, of the oral, the spoken interpretation of our Torah heard from our pulpit and platform, so that together they may fashion a Jewish community worthy of the lofty task which we are called upon to assume.



LINK PASSOVER WITH PALESTINE

THE festival of Passover not only reminds us of our slavery in the past but also of the new freedom that the Jew enjoys in Palestine. Today, more than ever, the thought of the re-nascent Eretz Israel must be uppermost in our minds as we sit at our Seder and recite the words of our ancient Haggadah.

We must, however, learn to think of Eretz Israel in practical terms. And a suggestion may be offered here. It should be the duty of every Jew to have the wine of Passover Palestinian wine, wine produced by our brothers and sisters in the Holy Land. We shall thus enjoy wine that is regarded by connoisseurs as among the best in the world, and we shall be helping an important industry in the New Palestine. And, too, we shall derive inspiration from that new life of joy and freedom in Eretz Israel which the Palestine wine symbolizes.

—I. H. L.

THE "BROOKLYN JEWISH CENTER REVIEW" CELEBRATES ITS TENTH ANNIVERSARY

By JOSEPH GOLDBERG and JOSEPH KAYE

THE Brooklyn Jewish Center has always prized the written word as a means of communication with its membership and with the outside world. As early as 1920, immediately after the Center was founded, it launched a modest monthly publication called the *Bulletin*. This periodical was converted into a weekly soon after. The *Bulletin* was chiefly an organ recording the activities of the institution, and the founding fathers dreamed of a more ambitious publication, which would chronicle the activities of the Jewish community not only of Brooklyn, or of New York, but of Jewry of the United States and the world. With proper pride, the Center can say that it is never satisfied with what has been accomplished. It is very greedy for achievement.

In September, 1932, the ambition to produce a magazine of larger scope was partly realized when the Board of Trustees authorized the publication of a sixteen page monthly. This contained besides the usual institutional notices, editorials and extracts from the sermons of the Center's rabbi, Dr. Israel H. Levinthal.

The Center's avidity immediately became intensified, and five months later the *Brooklyn Jewish Center Review*, the current monthly publication now being congratulated upon its tenth birthday, made its appearance.

This new magazine was quite a venture for a lone institution. It was substantial in size, devoted about eighty percent of its contents to material of general Jewish interest, and had the appearance and editorial character of a national publication.

Other institutions, particularly their financial committees, might have been shocked by the prospective expense of such an undertaking; but not the Center members. They had a large intellectual appetite to gratify, and they were willing to shoulder the responsibility of gratifying it. The Center had already two fine activities to its credit, the Monday Forums, and the Friday night lectures. These were attracting thousands of listeners from all over the Borough. It had also organized many courses in Jewish and secular subjects. Now the Center wanted to

augment these activities by bringing significant thoughts and important accounts into the homes of its members by means of a publication that would come up to the standards it had set for itself in other directions.

The first issue of the *Review* appeared at about the time when the scourge of the modern world finally gained power. Its first editorial, therefore, dealt with Hitler and the new status of the Jew in Germany. The editorial was written by the Center's Louis J. Gribetz, the chairman of the editorial board, and as we read it today, it forms a strange contrast to an article in the same issue by Lion Feuchtwanger, then at the height of his fame, and lecturing in the United States. The editorial stated, in part:

"The entire Jewry of Germany fears and shakes with apprehension at organized wrong. To the subtle persecution of the Jewish spirit in the land of Kultur there has been added the persecution of the Jew. The Chancellor of Germany, Hitler, is inciting the masses against innocent, defenseless people. Millions of anti-Jewish proclamations are now spread among the half-starved, war-weary German populace, charging the Jew with responsibility for the ills and sufferings of the German nation. Hitler's avowed intention is to reduce the Jewish people, by direct discrimination, to economic misery, and to exclude them from participation in the affairs of the country. . . . The rise of Hitler may entail the decline of liberty of millions of human beings. What a pity that the world, harassed and perplexed, and full of extraordinary dangers, should at this moment be confronted by a disturber. Hitler's conduct toward the Jews of Germany is not only a crime against

the German commonality but against the genius and spirit of humanity itself."

Feuchtwanger, writing "My Estimate of Hitler," made these extraordinary statements:

"The conflict in Germany is between the Left and the Right, Jews are suffering, and will suffer in this struggle. I do not want to believe that Jewish life is in actual danger, although our existence under a Hitler regime will not be a bed of roses. Those who will bear the brunt of the anti-Jewish attacks by the Hitlerites will be unnaturalized Jews. Edicts of deportation are said to be ready. Yet I have confidence in the cultural forces of Germany. I trust that these days of strife and stress will reveal to the world the soul of the real Germany. Don't let us be fooled. The German is not an anti-Semite. Of Hitler's followers how many take his anti-Jewish diatribes seriously? I have no statistics at hand. But how many bought the book that expressed his credo?" (Feuchtwanger refers to "Mein Kampf," which at that time had sold 200,000 copies, a number which Feuchtwanger considered almost insignificant because Remarque's "All Quiet on the Western Front" had reached a circulation of 1,200,000.)

In another part of the article Feuchtwanger said: "Hitler is between the proverbial devil and the deep sea. If after the elections he should carry out his threats to outlaw the Communist party in order to get rid of its hundred or more Reichstag deputies, his action will tend to unite the Social Democrats and the Communists. He would find himself face to face with an unbeatable opposition. If, on the other hand, he should attempt to deal with them constitutionally, he will not be able to govern through the Parliament. To this must be added the strange complexion of the National Socialists as a party. In America the fact that a goodly number of followers of the swastika expect Hitler to fulfill the Socialistic phase of the party program is overlooked. Hitler is com-

Editorial Board of the Review

Louis J. Gribetz, *Chairman*

Joseph Goldberg, Joseph Kaye

Dr. Israel H. Levinthal, Lester

Lyons, William I. Siegel

mitted equally to the wealthy business interests and to the pauper elements in his party."

We reprint these passages not to show how wrong a celebrated writer and student of history could be, but because Feuchtwanger represented a state of mind prevalent at the time. There was a tendency to regard Hitler lightly, and to believe that his startling regime could not possibly last.

It is gratifying that the *Review* realized fully the dangers confronting the world through this horrible man with the comic moustache and his cabinet of degenerates.

The new publication began to make a name for itself in American-Jewish journalism. It was a new kind of Jewish institutional magazine, and some Jewish leaders who appraised it were kind enough to say that it had no equal. It still receives that sort of very gratifying commentary.

Several years after the *Review* appeared, a national Jewish organization undertook the task of selecting the three best Center publications. A national Jewish weekly suggested the *Review* and another periodical as the two best publications in the field. The judges, however, ruled out the *Review* as being in a class by itself, despite the fact that they were all "very much impressed by the excellent makeup, content, and journalistic workmanship."

IN May, 1933, the world was shocked by another Nazi atrocity, the burning of the books by liberal and Jewish writers and scientists. Among the authors whose thoughts Hitler tried to destroy were some of the world's greatest minds.

As a consequence of this barbaric act, committees in Paris and London were formed to establish libraries containing the works cast into the Nazi flames. The *Review* took the initiative in founding such a library in the United States. The project was greeted with enthusiasm by the foremost leaders in the country. An Advisory Board of the American Library of Nazi-Banned Books was created by the *Review*, and the following accepted membership: Professor Albert Einstein, Sholem Asch, the late Dr. S. Parkes Cadman, Dr. Will Durant, Dr. John Haynes Holmes, Hon. James W. Gerard, Dr. Abba Hillel Silver, Upton Sinclair, Oswald Garrison Villard, and Dr. Stephen S. Wise.

Supplied with funds by the Center membership, the *Review*, after a difficult search, acquired most of the books that were burned in Hitler's medieval rites, and the Library of Nazi-Banned Books was formally opened in the Center building on December 22, 1934, and dedicated at a dinner by Professor Einstein.

So far as is known, the Center has the only collection of Nazi-banned books in America. Around it has been built a general library, which has grown to such proportions as to be listed one of the largest institutional libraries in the country.

During its decade of existence the *Review* fought for many causes it considered just. It did all it could to further the boycotting of German goods as a protest against the Nazi rule by brutality, and took strong issue with those Jewish leaders who believed the boycott movement was inimical to Jewish interests in this country. It published one of the earliest articles by Samuel Untermyer, pioneer leader of the movement, in which he criticized the government for not taking a firmer stand against German business maneuverings here. It took part in the campaign to dislodge Father Coughlin, and forced him to answer a questionnaire regarding the basis for his anti-Semitic statements. His reply was a brief and vague generalization. It proved the slanderous nature of his allegations.

The *Review* always stood with those who sought a better world, and with editorial and article sought to guide its readership to this goal. In Jewish affairs, it was, and always will be a fervent supporter of the Zionist ideal. In communal matters it always was, and will be a liberal worker. Partly to its zeal was due the organization of the Brooklyn Community Council, which has done important work in unifying the Jews of the Borough.

Dr. Levinthal's monthly "chats" with his readers have led Jewish opinion with unusual boldness, keen understanding, and warm-hearted sympathy. His leadership through these writings gave the *Review* its best cue for progressive action.

Proud as the *Review* is of whatever has been its part in moulding Jewish opinion, and in the success of worthy movements, it is equally happy that it has been an outlet for many new writers.

The field of American-Jewish journalism is a notoriously limited one. There are so few publications of a type that will attract writers who feel they have something to say that Jewish literary expression in the English language has been withering rapidly. The *Review* is a help. It has received literally hundreds of manuscripts on Jewish subjects, and has published many of merit.

Interesting and enlightening has been the experiences of the *Review* as a contact between non-Jewish writers and the Jewish world. This publication has received numerous articles, stories and poems from non-Jews dealing with the problems of anti-Semitism. Many of these writers obviously had little opportunity to study the Jew, and only a superficial knowledge of Jewish life and the history of the Jew; yet they were so disturbed by the international and national conditions affecting Jews, that they were prompted to offer their analyses and their remedies.

Mainly, their contention was that the Jew isolated himself from his community, and created barriers which forced him apart from his neighbors. Thus the misunderstandings, and thus the prejudices. It was truly surprising to find so many serious, intelligent people, anxious to get to the core of the problem, take such a naive attitude.

Within the limits of necessarily brief correspondence the *Review* did what it could to dispel these misconceptions; and frequently it called upon Dr. Levinthal to lend his rabbinical touch to particularly baffling cases.

The *Review* has found a good deal of home talent, members of the Center, Louis J. Gribetz, a disciple of Macaulay, has written a great many of the *Review's* editorials; William I. Siegel, an uncompromising purist, has been a frequent contributor; Lester Lyons has prepared the monthly news summaries of the *Review* for the past six years with conciseness and clarity; Rabbi Mordecai Lewittes has done some fine work in translating Hebrew poetry.

* * *

On its tenth birthday, Dr. Levinthal says of the *Review*, "Well done." Those are words that are both rewarding and encouraging. And they are good words with which to bring to a conclusion this random account of the first decade of the *Brooklyn Jewish Center Review*.

IN THE FOLLOWING ARTICLES THE "REVIEW" PRESENTS A SUMMARY OF JEWISH EVENTS FOR THE PAST TEN YEARS, THE DECADE WHICH MAY PROPERLY BE DESCRIBED AS THE MOST CRUCIAL FOR THE JEWS SINCE THEY LOST THEIR HOMELAND. A READING OF THESE HISTORICAL CHAPTERS WILL HELP TO FIX THE TERRIBLE SIGNIFICANCE OF THIS PERIOD CLEARLY IN OUR MINDS.

EUROPE — THE TEN YEARS WAR AGAINST THE TEN COMMANDMENTS

By ALFRED WERNER

ON January 30th, 1933, the eyes of the world were directed to an 86-year-old man about whom the German-Jewish philosopher, Theodore Lessing, had written, warningly: "This man is a zero, yet behind him is Nero." He was the senile Reichspresident von Hindenburg. Urged on by a powerful clique of bankers and Junkers, he appointed Adolf Hitler to the chancellorship of the German Reich. The roughly 550,000 Jews, constituting less than one per cent of the Reich's total population, and the numerous "non-Aryans" (baptized Jews and persons of partly Jewish descent) did not have to wait long to find out that the new Nero meant business. Among the thousands of anti-Nazis thrown into concentration camps or beaten to death by Stormtroopers in the crucial first weeks of the Hitler regime — marked by the Reichstag fire and the last "free" elections to the Reichstag at which the Hitler-Hugenberg coalition gained the majority in the house — there were many Jewish-born politicians, journalists, lecturers and other intellectuals.

On April 1 a boycott against Jewish-owned shops was staged as a reprisal for an alleged "atrocious propaganda" carried out against the Reich by world Jewry. Actually, the Jewish Telegraphic Agency in Berlin, like the other press agencies, had truthfully recorded the crimes committed by the terror regime. Shields showing a yellow smudge on a black background were attached to all Jewish-owned businesses, and Gentiles were barred from making purchases there. To combat the general consternation among the Jews, the Zionist organ, *Juedische Rundschau*, published a bold editorial, "Wear it with pride, the yellow

badge," written by Robert Weltsch, in which was stated frankly: "We accept the shield and shall make of it a badge of honor."

The elimination of the Jews and "non-Aryans" from Germany's cultural and economic life made a rapid progress. On April 7, they were ousted from all public offices. In May, bonfires, lit in Berlin, Frankfurt and other cities, destroyed the books of Albert Einstein, Sigmund Freud, Karl Marx, Lion Feuchtwanger, Stefan Zweig and other Jewish liberal authors. In July 6 the number of Jewish pupils in secondary schools, and of Jewish students at the universities was restricted to 1½% of the total enrollment of the institutions. On July 29 the Jews of East European descent were deprived of their citizenship, with the exception of ex-servicemen, a class that, in the first years of the Hitler regime, was treated with more consideration than the other Jews. By October 7th the last Jewish physician had left the hospitals of Berlin, and by the end of the year the educational system of the Reich as well as the army and the navy had been completely "cleansed" of Jews. It goes without saying that all Jewish artists and musicians and most university professors were dismissed, numerous department stores and other enterprises "aryanized," the monuments of such Jews as Heine or Mendelssohn removed, and the streets named after Jews renamed. The response of Germany's Jewry to this revocation of their civil rights was varied. Some, including the German nationalist group of Max Naumann, and the assimilationist "Central Union of German Citizens of the Jewish Faith"

still hoped that the fury of anti-Semitism would abate, and permit them to continue their lives in Germany, while the Zionists advocated cultural re-orientation and mass-emigration to Palestine. At any rate, Jewish life continued in the German ghettos, with renewed emphasis on the religious service, with a well-organized cultural organization (Kulturbund), and with Jewish magazines, publishing houses, libraries and schools.

The achievements of this sudden renaissance within Nazi Germany were imposing. So excellent were the performances of the Kulturbundbuehne (the theatre of the Jewish cultural organization) that the Nazis were compelled to forbid Gentiles to attend them. In October, 1933, more than one hundred courses for the study of Hebrew were established in Berlin. About fifty periodicals, including several scholarly magazines, catered to the rapidly impoverishing and diminishing community; the leading paper, *Juedische Rundschau*, trebled its circulation within a year or so. More than a dozen publishing houses issued books by German-Jewish writers or translations from the Hebrew, from Yiddish and other languages. The Philo-Lexikon, a one-volume Encyclopedia of Jewish knowledge, sold 15,000 copies within a few months. Jewish institutes of higher learning, like the Lehrhaus at Frankfurt, or the Lehranstalt in Berlin, were flourishing. Occupational and physical training was not neglected. Most notable was the work done by the numerous Hachsharah groups, by the Makkabi-Kreis, and the Schild, the sport branch of the organization of Jewish ex-servicemen. The example set by German Jewry stimulated the Jews in

other countries to turn to their Jewish cultural traditions. In Vienna, for instance, a *Judische Kulturstelle*, with a *Judisches Kulturtheater* and a *Judische Volkshochschule* (similar to the Jewish Educational Alliance in New York City) was founded several years before the annexation of Austria by the Nazis.

GERMANY'S "Putting the Clock Back," to use Edgar A. Mowrer's words, had profound repercussions all over Europe. In neighboring Austria, terroristic acts were committed by the native Nazis, augmented by agents provocateurs from the Reich, mainly against the Jews, the vast majority of whom (180,000) lived in the capital, Vienna; the Clerical government of Dollfuss did not care to check these activities so long as only Jewish university students or Jewish property were affected. In Poland, the anti-Semitic parties, the National Democrats (Endeks), and the National Radicals (Naras), received substantial aid from the Reich. In another neighboring country, in Czechoslovakia, however, the government, and, in particular, President Masaryk, expressed deep sympathy with the victims of race-hatred, and when the Agrarian Party urged the restriction of the influx of Jewish refugees, Benes, then Minister of Foreign Affairs, declared he was proud to be able to "offer an asylum to the persecuted" (November 1933). Earlier, in August, the exiled Professor Theodore Lessing had been assassinated by Nazis at the Sudeten-German health-resort of Marienbad. He was one of a host of famous refugees that included the musician Bruno Walter, Otto Klemperer and Arnold Schoenberg, the writers Lion Feuchtwanger's novel, "The Oppermanns," and Friedrich Wolf's drama, "Professor Mamlock," which was made into a successful movie in Soviet Russia and produced in New York.

In defiance of Goebbels' propaganda and the machinations of native fifth columnists, the western democracies clung to their liberal and humanist traditions. Almost 5,000 refugees found an asylum in tiny Belgium in 1933. In the same year, King Albert of Belgium received the president of the Zionist organization in an audience, and on Simhath Torah the Antwerp Cathedral chimes played the Zionist anthem, as a token of goodwill toward Belgium's Jewish citizens. An even larger number of refugees

poured into Holland, where, in the fall of 1933, under the auspices of the Relief Committee for Special Jewish needs, the project of settling Jewish refugees on land reclaimed from the Zuyder Zee was started.

An inter-denominational committee was founded for the combating of the spiritual propaganda of National Socialism which included many outstanding Dutch Gentiles. A Dutch Jewish writer, Naurits Dekker, was also very active fighting Hitlerism. For one of his pamphlets a Dutch Court fined him 100 guilders, charging him with "having insulted the legal head of a friendly state." Dekker wrote a much-discussed novel on the Nazi persecution of the Jews "Mordje de Jood," that was published only a few months before the Nazi invasion of Holland. To the same category belong Lion Feuchtwanger's novel, "The Oppermanns," and Friedrich Wolf's drama, "Professor Mamlock," which was made into a successful movie in Soviet Russia and produced in New York.

In England and France many states-

men and clergymen condemned anti-Semitism and severely rebuked the German leaders. Much attention was given to the case of Lord Henry Melchett. Though only of partly Jewish blood, this son of the chemist and industrialist, Ludwig Mond, brought up a Christian, embraced Judaism as a protest against Hitlerism. His wife and sister followed his example.

In 1934 gunfire was heard twice in the streets of Vienna and in other Austrian cities: in February the Social Democrats, and in July the outlawed Nazi party revolted against the Dollfuss regime. Both revolts were crushed, and there were many Jews among the victims of the February insurrection; the fact that among the fugitive Socialist leaders were several Jews, notably Otto Bauer, was used by some sections of the government for anti-Semitic propaganda; altogether, however, the Dollfuss-Schuschnigg regime refrained from physical terror and confined itself to a gradually increasing "cold pogrom." In Germany, where the anti-Jewish legisla-



The yellow badge Hitler forced Jews in Nazi ravaged France to wear

tion increased in extent and maliciousness, the community of Worms celebrated the 900 anniversary of the synagogue where Rashi was said to have preached. Another noteworthy event of that year was the elevation of Birobidjan from the status of a District to that of a Jewish Autonomous Region within the Union of Socialist Soviet Republics, "The creation of this autonomous territory," wrote President Kalinin, "will give a new impetus to the blossoming of Jewish culture. I believe, that about ten years hence Birobidjan will be the cultural center of the Jewish masses."

Despite the efforts of many Viennese physicians to save the valuable life of Hayim Nachman Bialik, the greatest modern Hebrew poet died in 1934 in the Austrian capital, where political Zionism had been started forty years earlier. Bialik had described Hitler as a scourge of God who checked the Jews on the road that led to self-abandonment and death. Another great loss to letters was caused by the death of Jakob Wasserman, Bialik's antipode, as far as his attitude towards the Jewish problem was concerned. The victory of Hitlerism broke his heart as it was to break the hearts of the eminent satirist, Karl Kraus (1935), the author of the ill-famed "Hate Song Against England," Ernst Lissauer (1938) and the novelist Joseph Roth (1939) whose "Job," in Dorothy Thompson's translation, became a best-seller in the United States. Alarming was the number of suicides among outstanding refugees, such as the noted attorney, Max Alsberg (1933), and the writers Kurt Tucholski (1935), Ernst Toller (1939) and Stefan Zweig (1942). Stefan Lux, a Vienna-born Czechoslovakian journalist, shot himself in the palace of the League of Nations at Geneva, in order to arouse the world's sympathy for the victims of Hitlerism.

* * *

If some Jews in Germany believed that the radicalism of the Nazi party might diminish, their illusions were destroyed completely by the promulgation of the so-called "Nuremberg laws." In the native city of Hans Sachs and Albrecht Duerer, in September, 1935, at a huge Party Rally, these infamous laws "for the protection of German blood and honor" were issued, depriving all Jews of their citizenship. Demoted to the status of

"Staatsangehoerige," they could neither vote nor hold public office. Marriages between Jews and Gentiles were forbidden, and sexual relationships of any kind severely punished. Jews were also forbidden to employ female domestics of "Aryan blood" under forty-five.

Yet there was still a German-speaking nation left that kept up the banner of liberty. In Switzerland, Dr. Dreyfuss-Brodski, president of the Swiss Federation of Jewish Communities, Dr. Marcus Cohen, president of the Zionist Federation of Switzerland, and Dr. Markus Ehrenpreis, chief rabbi of Sweden, brought suit against the editor of the Swiss Nazi organ which had published a series of articles accepting as true the hoax of

said: "This plaque will remind future generations of the peace that has been concluded between Spain and the Jews." The government issued commemorative postage stamps, and a government spokesman, recalling the 1492 order of expulsion, contrasted it with the liberal constitution of the Spanish Republic. "The expulsion is a black spot which we wish to wipe out," he said. The same year, Ignacio Bauer was appointed a delegate of the Spanish League of Nations Society to the International Union of League of Nations Societies.

Despite these and many other signs of Europe's resistance to the toxins of Totalitarianism and Hatred, the armies of Fascism were on the march. In 1936, Germany re-occupied the de-



*Left—A street car in Poland bearing the signs "Use by Jews Forbidden."
Right—A Jewish boy emaciated by hunger, amidst the ruins of what was his home in Warsaw.*

the Protocols of the Elders of Zion. Despite the intervention of Germany, which sent her expert, Colonel Fleischhauer, to testify to the "genuineness" of the Protocols, the Swiss Court, in May, 1935, declared it to be a forgery and fined the culprits. Earlier in the same year, an agent of the Gestapo had succeeded in luring the exiled German-Jewish journalist, Berthold Jacob, to Basle where he was kidnapped by the Nazi Secret Police; but the Gestapo agent who was bringing him to Germany was seized by the Swiss government, and as a result of strong-worded protests, Germany was compelled to return Jacob to Switzerland.

In 1935 the hopes of Sephardic Jewry was revived when the newly established Spanish republic solemnly celebrated the 800th anniversary of the birth of Maimonides. A religious service, the first since 1492, was held at Cordova, at the old Maimonides Synagogue, and in the court-yard a tablet was unveiled by the mayor, who

militarized Rhineland zone in violation of the Versailles Treaty, General Franco led his forces against the Republican Government of Spain, and Italy completed her conquest of Ethiopia. In Germany, there was a temporary lull of hooliganism of the Julius Streicher band because of the Olympic Games. The Nazis wanted to make a good impression on the numerous foreign athletes, and visitors she expected to entertain. But nevertheless many foreign organizations and individual athletes refused to visit Naziland. Alarming were the news from Fascist Italy: while in 1933 the official Italian organs had expressed contempt for the "Aryan" racial theories, now articles began to appear, some of which merely denounced Zionism and called upon Italian Jews to dissociate themselves from it, while others went further, imitating *Der Stuermer*. In another Latin country anti-Semitism was more outspoken: in Roumania, the chief rabbi, Jacob Niemower, was wounded by several bul-

lets while on his way to the synagogue.

Among the countries that strongly resisted the poison of Fascism was France, where, in 1936, Leon Blum, a professing Jew, a Zionist and a Socialist, was elected Prime Minister. When a delegation of Jews approached him, urging him not to accept the post lest his activities be blamed upon the other Jews, he firmly replied: "All my life I have hoped to see an alleviation of the hard life of the world's disinherited. Should I then now, when the opportunity comes to me to assure those of France a larger measure of justice, abandon them? I accept the responsibility which comes to me as a Jew and as a citizen of France." While he was severely attacked on account of his Jewishness by Xavier Vallat, Leon Daudet and Charles Maurras, others, Gentiles and Jews alike, enthusiastically cheered him when he declared: "I will not rest till the flame of freedom has been lit in the hearts of the people." At the same time, another Jew was honored by the world, Otto Loewi, professor at the University of Graz, Austria, who, together with his non-Jewish friend and collaborator, Sir Henry Hallet Hale, received the Nobel Prize for his study of the chemical transmission of nervous impulses.

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Speaking of scientists, it should be remembered that of all European universities, that of Istanbul profited most by the exodus of great Jewish men from Central Europe. A large number of famous physicians were invited to teach there, such as the surgeon, Rudolf Nissen, the specialist for internal medicine, Erich Frank, the Oto-Rhyno-Laryngologist, Erich Rutin, the pathologist Philipp Schwartz, the pharmacologist Werner Lipschitz, the physiologist Hans Winterstein, and the dentist Alfred Kantorowicz.

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In 1936, when many outstanding Soviet leaders, convicted of alleged plotting against the Russian government, were executed in Moscow, among them Zinovieff and Kameneff, some observers interpreted this "purge" as being motivated by anti-Jewish sentiments, since most of the defendants were Jews. Yet in the same year, at the All-Russian Writers Congress, 247 of the seven hundred delegates were Jews. Only eight of them, however, wrote in Yiddish.

By 1937, the number of Jews in Germany was reduced to 385,000 — roughly the number of Jews living in Chicago alone. Yet the radical wing of the Party that had come into power after the assassination of the Swiss Nazi leader, Gustloff, by the Yugoslav medical student David Frankfurter (1936), did everything to make the existence of the Jews in Germany intolerable and to accelerate their emigration. The Poles did not lag behind their German masters. Just as the Jewish community of Plotsk prepared to celebrate its 700 anniversary, Miedzinski, Vice Marshall of the Sejm, called the Jews a superfluous element, and General Zeligowski, a national hero, declared that their fatherland was Palestine, not Poland. With



Orphaned Jewish refugee children in a European shelter supported by the Joint Distribution Committee.

the government openly giving sanction to anti-Semitism, "ghetto benches" were established at the universities and bloody riots occurred at Brest-Litovsk and Czesochowa. In Hungary, the cabinet of Daranyi embarked upon a decidedly anti-Jewish policy, with the support of the Arrow-Cross organization and the university youth. Worse was the situation in Roumania, where the short-lived Goga government wrought havoc on the Jews. The same year saw the death of a great man, a warm friend of the Jews, the former president of Czechoslovakia, Thomas G. Masaryk. The rabbinate of the republic proclaimed a month's

mourning, and memorial services were held in all synagogues.

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The annexation of Austria in March, 1938, was Nazi Germany's first step toward world conquest. If, in 1933, the German Jews had been chastised with whips, Austrian Jewry was now beaten with scorpions. The expropriation of the famous old community of Vienna was accomplished in as many weeks as it had taken the Nazis years to pillage the Jews of Berlin, and the atrocities committed by the combined team of native and Prussian Nazis in the "City of Songs" exceeded by far every sort of crime perpetrated in Germany proper. 82-year-old Professor Sigmund Freud could be saved only through the intervention of influential foreign friends who enabled him to emigrate to England after the Nazis had confiscated his possessions. In London, the British Home Office offered him a permanent sanctuary, and the Royal Society sent him its 280-year-old charter to sign. In England he published shortly before his death in 1939, "Moses and Monotheism," a work that was hotly discussed. Austrian hooliganism spread from Vienna to the cities of Germany, and the plight of the million Jews and non-Aryans in Central Europe had become so terrible that President Roosevelt suggested the holding of an international conference to discuss the means of removing these helpless people from Germany to other countries.

It was neither his fault nor that of his representative, Myron C. Taylor, that the results of the conference at Evian-les-Bains, France (July, 1938), were hardly satisfactory. The Nazi government refused to lift its ban on the removal of capital, and the majority of the countries did not wish to admit penniless immigrants. The refugees from Central Europe were augmented by those from Italy, which, after the conclusion of a pact with Germany, adopted the latter's anti-Semitic program in toto. There were no anti-Jewish sentiments among the masses or the intellectuals; the Pope, Pius X, rejected racialism as "ill-conceived nationalism which we have already had painful occasion to denounce as erroneous and dangerous," and in September, declared: "Anti-Semitism is incompatible with the idea of sublime reality of the Biblical text . . . Spiritually, we are Semites." But Mussolini, who, in 1932, in in-

interviews given to Emil Ludwig, had denied the existence of anti-Semitism and sneered at racialism, despatched Blackshirts to Vienna to study the "technique" of Jew-baiting, and ordered the establishment of a Department of Demography and Race Protection designed to furnish racialism with a "scientific" foundation.

There were, however, no pogroms in Italy like those staged by the Nazis in Germany in November, 1938. At the end of the previous October, some 12,000 Jews had been shifted from all parts of Germany to the Polish frontier because, according to their passports, they were still Polish subjects. The German authorities explained that those measures were devised because the new Polish passport regulations would deprive Polish Jews living in Germany of their citizenship, and leave them in Germany as German charges. Since the Poles refused to open the frontier to them, these people, including little children as well as old men and women, and the crippled and the sick, were subject to a no-man's land near Zbaszyn, between the two frontiers, pending, the Nazis pretended, a final settlement of the matter. There they languished, practically in the open air.

Among those unhappy people was a Grynszpan family, of Hanover. When their seventeen-year-old son Hershel, who lived as a refugee in France, learned of his family's plight, he became frenzied with grief. He bought a pistol, entered the Nazi embassy, and killed a minor official, Ernst vom Rath.

THIS deed provided the Nazis with a welcome excuse for dealing the death-blow to German Jewry. On November 10, the "Black Thursday," about 500 synagogues all over Germany were set on fire or dynamited. Jewish-owned shops were pillaged, homes destroyed, the Jewish Cultural Organization and all other Jewish organizations and clubs dissolved, all Jewish papers forbidden and thousands of men thrown into prisons and concentration camps, where many of them were beaten to death. In addition, the already impoverished German Jewish community was made to pay a fine of one billion marks (four hundred million dollars). All remaining Jewish businesses were "aryanized" or liquidated, and the Jews forbidden to enter not only theatres, mo-

A Jewish family in Hitlerized Poland clinging to life in a ghetto house.



vies, concert halls or exhibitions, but even parks.

A wave of indignation arose all over the civilized world. The Archbishop of Canterbury called upon the churches of the British Empire to pray for the victims of this crime, and President Roosevelt, recalling the American Ambassador to Berlin, declared: "I myself could scarcely believe that such things could occur in a twentieth century civilization." Even Prime Minister Chamberlain who, at Munich, together with Premier Daladier, had sacrificed democratic Czechoslovakia to the illusion of a "Peace in our time," recognized that there was no sense in trying to appease a host of criminals.

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In other parts of Europe Jews suffered cruelly too. It was to be expected that General Franco, after having driven the Republican armies out of the larger part of Spain, with the help of German and Italian "volunteers," would shout that there was no place for Jews in his country. As for Hungary, it was hoped that she would, remembering the service rendered her throughout the centuries by Jewish patriots, refrain from going too far in her anti-Semitic policy. Yet in December, 1938, a law was presented to the Hungarian Parliament for approval that was to prohibit Jews to exceed six per cent of the members of any profession, or 12 per cent of those engaged in commercial pursuits. By an irony of fate, the author of this law,

Premier Imredy, was forced to resign his office when the Hungarian Nazis, who considered him not radical enough, revealed that he had a Jewish ancestor. "Everyone has the full right to be an anti-Semite," Imredy commented furiously, "even if he has twenty-five to fifty per cent Jewish blood . . . However, it is inconsistent that under such circumstances I should be identified with such legislation." Even in Czechoslovakia, under recently a bulwark of liberty, anti-Semitism gained in momentum. While the reactionary government of Hacha, succeeding that of Dr. Benes, excluded the Jews from the National Unity Party, thus reducing their political rights, and expelled them from several professions, Premier Tiso, of semi-independent Slovakia went further, and his adherents, the Slovakian Catholic Party, indulged in unrestrained anti-Semitic outrages. The unfortunate Jews of Germany and her satellites could derive only little comfort from the fact that to the west of Kehl and Aix-la-Chapelle Jews still enjoyed full civil rights, and that Jewish ability was fully recognized, as in the case of Leslie Hore-Belisha, British secretary of war, or of the Belgian Jacques Errera who, in 1938, was awarded the Francqui for his researches in molecular physics, and made an officer of the Order of Leopold.

A Jew reviewing the situation of his co-religionists in Europe at the end of August, 1939, was bound to admit that there was little hope of survival

left for two-thirds of their number unless a miraculous victory of the Western Powers over Germany would free them within a few months. War was inevitable, but Germany, by a bloody irony of fate, had allied herself with Communist Russia. Those who believed in "collective security" were alarmed when, in May, the Soviet government announced that Maxim M. Litvinoff, Commissar for Foreign Affairs since 1929, had "retired at his own request." One of the strongest advocates of international action against an aggressor nation was removed from the political scene. In August, a mutual non-aggression pact was concluded between Soviet Russia and Nazi Germany.

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Further to the West, in Poland, where in the beginning of the year, a bill had been introduced into Parliament that would have outlawed *shechitah* completely, the preparation for war with Germany had, temporarily, put a check on further anti-Semitic measures. Great was the despair among the Jews of Hungary, where, in January, the main synagogue of Budapest had been bombed. Hoping to ease their situation, so many Jews flocked to the baptismal font that Chief Rabbi Simon Hevesi, president of the Rabbinical Union, and Hofrat Stern, President of the Union of Hungarian Jews, saw themselves forced to condemn those deserters from Judaism who "not only dishonor themselves and their families but are bound to experience bitter disappointment."

In Germany proper, the number of Jews was reduced to 250,000, in Austria to 55,000, practically all of them middle-aged and old people. The Nazi rule in the "Protectorate," comprising Bohemia and Moravia, and the regime of the Hlinka guards in the puppet state of Slovakia, were marked by panic, violence mass arrests, suicides and incarcerations. Some people wondered whether the Western democracies would declare war on Germany in case she invaded Poland. Anti-war sentiment was strong in certain pro-Fascist circles which wanted the establishment of Fascist governments in their own countries. In London, Sir Oswald Mosley, head of the British Union of Fascists, declared that 1,000,000 British Fascists would refuse to fight in a "Jewish war," and *Le Pays Reel*, organ of the Belgian Rexists, devoted a special number to Jew-

baiting and denounced the Jews as "war-mongers." In France, the government had to invoke a law prohibiting the publication of alien propaganda and the revilement of race and religion, as a check on the growing Nazi and Fascist propaganda.

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On the other hand it looked as though the governments of all democratic or, at least, non-Fascist, states of Europe were eager to show how strongly they repudiated Nazism by singling out a number of Jews for bestowal of special honors. In Ireland Professor Abrahamson, of the Royal College of Surgeons, was elected president of the Medical Section of the Royal Academy of Medicine; in France, Boris Pregel was appointed Officer of the Legion of Honor in recognition of services rendered in the international anti-cancer campaign; in England, Sir Herbert Samuel was elected president of the Royal Asiatic Society, and the writer Robert Henriques awarded the All-Nations book award for his prize novel, "No Arms, No Armour"; in Italy, the Pope, an ardent opponent of the anti-Semitic

policy of Mussolini, invited through the Pontifical Agency of Sciences, the scholars Tullio Levi-Civita and Vito Volterra to take part in a forthcoming congress to investigate the age of the world. Even in Yugoslavia, under a semi-Fascist government, a street in Belgrade was named by the municipality after the Amar brothers Jewish heroes of the First World War; Lithuania appointed Dr. Leon Kogan as Minister of Health, and the Polish Government-in-Exile made the Socialist leader Liberman a member of the Polish National Council.

The outbreak of the war (September 1 1939), brought about a complete change in the political situation of the Jews. In Poland, Gentiles and Jews united against the common aggressor, burying the differences of the past. The leading anti-Jewish journals abandoned their attacks, and shortly after the outbreak of hostilities the government arrested several anti-Semitic leaders. In the short campaign, more than 30,000 Jews fell in defense of the country, and more than 60,000 were taken prisoners by the Germans. When Poland was divided between



Leaving the European purgatory for a new life in Palestine.

Germany and Russia, at the end of September, the latter received the eastern half of the country, containing about one million Jews, or about one-third of Polish Jewry. In addition, a quarter million Jews fled to this region from Western Poland, anticipating that under the Soviet rule they would not be subjected to physical sufferings.

The rule of the Nazis in Western Poland is well described by the words massacres, executions, depredations and forced labor. Ghettos, were established in a large number of cities, and at the end of 1939 the establishment of a special "reservation" for Jews was started in the area of Lublin.

Meanwhile, in England and France, large numbers of Jews were inducted into the army. They enlisted to revenge their brethren murdered in Nazi concentration camps or floating in some leaky ships, "swimming coffins," over the oceans in the vain hope of reaching a haven of refuge. Of the Auxiliary Military Pioneer Corps, consisting of Jewish refugees, which served with the British Expeditionary Forces in France until the debacle of Dunkirk, Colonel Arthur Evans said, in the House of Commons, in July, 1940, while defending himself against the charge of having armed "aliens": "I am pleased indeed to say that they conducted themselves in a manner worthy of the best traditions of the British Army."

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After a lull of many months, the Germans turned the "Sitzkrieg" into a "Blitzkrieg," in the spring of 1940, and the tiny and, comparatively young Jewish communities of Denmark and Norway, as well as the large communities of Holland, Belgium and the greater part of France, came under the Nazi heel. Only a year later, when Bulgaria joined the Axis, and Yugoslavia and Greece were defeated by the Nazis, the Kehillas of Zagreb, Belgrade and Salonika suffered the same fate as those of Amsterdam, Rotterdam, Antwerp, Brussels, Paris, and Bordeaux. Brutally though the Nazis treated their vanquished "fellow-Aryans," the Jews were treated worse, and they got much less food. This policy of discrimination, intended to divide the underdog, failed, in general, to yield the results desired by the Nazis. On the contrary, the Czechs, Poles, Frenchmen and other subdued nations impoverished and almost help-

less though they were, endeavored to aid their Jewish compatriots, as much as they could, feeding and sheltering them, often at the risk of their own lives. On the other hand, many young Jews joined the guerrilla bands fighting the Nazis in the forests of Poland, and the Chetniks in Yugoslavia, or tried to reach neutral or Allied territory to enlist in the French, Polish, Greek and other units fighting together with the Allies.

WHEN the German Russian war started (June, 1941), there was only a small part of the European continent left, to the West of the Pruth and Memel Rivers, which was not subjected to the Nazi-Fascist rule. Nearly one-third of world-Jewry or 5,250,000 Jews, lived under Soviet rule, two million of whom settled in the territories acquired by Russia since September, 1930: Eastern Galicia, Volhynia, Western White Russia, Bessarabia, Northern Bukovina, Lithuania, Latvia and Estonia. They possessed equal rights with all other citizens. On the rest of the continent, only four countries were free from the Axis yoke: Sweden, with 6,500 Jewish citizens and roughly 4,000 refugees; Switzerland, the traditional haven for exiles, harboring in addition to 20,000 Jewish citizens, about 7,000 refugees; Turkey, with 50,000 Jewish residents in Istanbul the goal of thousands of refugees who, after a terrible Odyssey through axis Europe, rest there before their final departure for Palestine; and Portugal, with a small community of Marranos (who in the past thirty years returned to Judaism), and an ever-increasing number of refugees, anxiously waiting for ships to take them to America.

In the beginning, the status of the Jews in Vichy-France was a few degrees better than that of their coreligionists in Occupied France, Belgium, and other parts of Nazified Europe, and it gradually took a turn for the worse. Although numerous aliens had valiantly fought in the French army, among them many Jewish refugees from Germany, a decree of July, 1940, deprived them of the civil rights granted them through their service in the army. The following months, the decree of April, 1939, forbidding racial attacks in the press, was rescinded.

Slowly but steadily the Jews of France were demoted to the status of pariahs. Among the politicians arrest-

ed and tried at Riom were Georges Mandel and Leon Blum. By the end of 1940, all judges, state officials and teachers of Jewish descent had been dismissed. When the famous philosopher Henri Bergson, was assured exemption from the provisions of the Jewish statute, the octogenarian proudly declined the government's offer. Many outstanding Gentiles, including university professors and the heads of the Catholic and the Protestant churches, protested strongly, but vainly, against this legislation and against the acts of rowdism committed by the gangs of Marcel Deat and other anti-Semitic leaders. Shortly before the outbreak of the Russian-German war, Monsieur Vallat, who had insulted Leon Blum in Parliament, was appointed head of the general commissariat for Jewish affairs, with the task of co-ordinating the anti-Jewish laws of France with those of Nazi Germany.

England, therefore, was up to June, 1941, the only great bastion of freedom in Europe opposing Fascist tyranny. By January, 1940, about 50,000 refugees were in England, and their number was subsequently increased by emigres from Scandinavia, Holland, Belgium and France. Most male refugees were interned in May, 1940, chiefly on the Isle of Man, but the majority of them were released by the end of the year, and either enlisted in the army or worked in war industries. Needless to say, England's Jewry fought gallantly in the Second World War as the Gentile population. The Nazi air raids wrought havoc on the cheap Jewish houses of London's Whitechapel, Stepney and Bethnal Green districts, and the Great Synagogue and the Western Synagogue were destroyed in May, 1941. But the wealthy and educated Sephardim, as well as their humbler brothers, the immigrants from Tsarist Russia, proved through their stoic calmness, that they, too, could "take it."

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The heroic resistance of England, the entrance into the war of Soviet Russia, with her vast reserves of manpower, and of the United States, with her wealth and gigantic industrial output (December, 1941), caused the Fascists to realize that the era of quick, "bloodless" conquests was over. Their wrath following the line of least resistance, turned against the enslaved

Continued on page 30

UNITED STATES—THE JEWISH COMMUNITY DURING THE PAST DECADE

By JACOB S. MINKIN

WHAT is a decade in the life of a people which counts time from Creation and has a rendezvous with Eternity? But the years of the past decade were fatal—fatal for the world and even more fatal for the Jews. Indeed, it would seem as if a thousand, and not a mere ten years had passed since Hitler came to power, since all the devilish devices depraved imagination could invent with which to degrade, humiliate and torment men, were practised against millions of defenseless and unprotected Jews.

Not for centuries has cruelty been so rampant and unashamed; not for centuries has the Jewish scene been so utterly bleak and dismal. Whereas before, what suffering the Jews endured, what catastrophies befell them, were local, limited to certain particular places or areas of their world-wide dispersal, now they covered almost the whole continent of Europe.

As a result of the cataclysmic events of the past ten years, there will necessarily arise a redistribution of Jewish physical and cultural strength. Old centers of Jewish life have been destroyed, or will be enormously reduced before the war is over; new ones will come into being. With German Jewry practically exterminated, with Polish and Balkan Jewries in shambles, the center of Jewish life in the Diaspora is on the verge of a change which may color its nature, influence its history, and determine its destiny for centuries.

While European Jewry, with institutions and traditions of ages, was alive and bursting with creative Jewish faith and learning, the two continents could divide their respective functions. Europe was the reservoir of the leaders and builders of Judaism, producing the greatest men, writing its greatest literature, thinking and dreaming its greatest thoughts, while American Jewry was its rich brother, so to say, helping and supporting when the need arose. It was not a very happy arrangement, to be sure, not very happy as far as the Jews of this country were concerned; but for a time it

worked. And there was precedent for it, as, for instance, the mass settlements of Jews in Alexandria and Babylon, who looked to Palestine for their cultural and spiritual guidance.

The war, however, and the debacle of Jewish life in Europe, changed all that. There were men who dreamed and worked to make America an arsenal of Judaism long before the catastrophic events of the past ten years, and did much to prepare the groundwork. But little time as they have had to prepare it, history has placed on them a responsibility from which there is no escaping. Our wisest men have now come to realize that the center of Jewish life, possibly with the exception of Palestine, has shifted to the American continent, not only temporarily, but for a long time to come. Hence the mending of fences, the repairing of breaches, the correcting of

country may be said to be divided into three main groups: B'nai B'rith, the American Jewish Committee, and the American Jewish Congress, with the labor groups, principally the American Jewish Labor Committee, forming a close fourth. They are divided between themselves socially, politically and ideologically, but their differences are particularly strong on the question of Palestine and the Jewish Homeland. Their divergencies were not adjusted, and the place American Israel was to play in the present emergency and in its own spiritual and cultural future was anything but clear or certain.

There is, however, reason to believe that out of the conflicting interests and policies, a renewed American Israel will arise, sure of its purpose and confident of its strength. The meeting of the Jewish Assembly work-



Jewish refugee colonists in Bolivia husking corn on their farm. There are about 125,000 of these settlers in Latin-America.

mistakes made—on all sides—in order to bring about effective cooperation for the saving of the Jews of Europe and the solidifying of the American Jewish forces.

Organizationally, the Jews of this

ed out at the Pittsburgh Conference, promises to bring about this miracle.

And it should not be difficult, for on several occasions before, the American Jewish Committee knew how to deal broadly and wisely with matters

affecting the Jewish future. It shared with all Jews the satisfaction arising from the issuance of the Balfour Declaration; it greeted the ratification of the Mandate by the Mandatory Government; it adopted resolutions opposing the partition of Palestine; it pledged its cooperation to the Jewish Agency for Palestine to help bring about a just and equitable solution of the Palestine problem.

There will have to be a good deal of forgiving and forgetting on all sides. In the face of such emergency as the present, what man will be so arrogant or careless of his people's future as to remain unyielding? Party programs and party politics are not any holier than divine legislations, and these have been revised and amended any number of times.

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The impact of the war found the Jews united in the country's struggle for preservation of its democratic tradition. Their spirit was expressed in Mr. Henry Monsky's pledge in behalf of B'nai B'rith, of which he is president. "In this hour of national peril," he said, "we stand ready for any and all sacrifices of blood, treasure, talent and toil in defense of our country."

That was the voice of five million men, women and children in the United States who, both as individuals and members of great national organizations, are giving every possible aid in the war against Hitlerism.

It is also the voice of the synagogue. Since the attack on Pearl Harbor, indeed, since September 1939, knowing that religion is the safest bulwark against the forces of evil, the synagogue did its utmost to coordinate its activities with the democratic way of life. The religious, almost prophetic, note of President Roosevelt's public addresses, helped to deepen the religious feeling of thousands of Jewish men and women. They realized that this is a war of ideas, that declaring destruction against the Jews, the enemy wishes to destroy their God, their morality, their way of life, and all the ethical sanctions which bear the stamp of their Jewish origin.

At the very time millions of Jews were being destroyed, millions of others who were as good as lost to us were brought back to our ranks. The torch that was being extinguished in one part of the world, was being ignited elsewhere. This wholly unexpected process became noticeable in

Scene on a Hamburg, Germany, pier before U. S. entered the war. Jewish family prepared to leave for an American haven.



this country with the reports of persecution of Jews in Europe. Synagogue attendance increased. Jews became more Jewish, as though regarding themselves responsible for the life and future of Judaism.

Not only in the home was Judaism strengthened but in the army and navy camps as well, where the Jewish chaplains became the most popular figures with our young men. A new religious spirit swayed these 250,000 Jewish soldiers. The *talith*, the *tephillin*, the *mezuzah*, the prayer book, provided by the Jewish Welfare Board, assumed for them a new meaning. There were not atheists in the fox-holes, it was said. When a bullet is all that stands between life and death, religion speaks with a new voice.

In many instances, Jews shed the religious differences which kept them apart. Shall we say the fate of their people abroad and the dangers of war at home frightened them into closer cooperation? At any rate, there was a genuine attempt at getting together. The Orthodox, the Conservative, the Reform groups were never as solidified as they have been since catastrophe overtook their people on the European continent. When the "happy innovation" was made and the three groups met together in the Jewish Theological Seminary for the purpose of establishing better understanding among rabbis, the experiment met with the

genuine satisfaction of all parties concerned.

The prevailing note now is one of harmony. The Synagogue Council of America, created for the purpose of contributing to the war program of the nation, improving Christian-Jewish relations, and strengthening Judaism, is doing no little work in this direction. As recognized spokesmen for American Judaism, it represents the Jews both to the world and to themselves by federating their interests, clarifying their aim, and providing a unified platform for all shades of Jewish religious opinion.

THE increased emphasis on religious understanding was made particularly vocal on the occasion of the celebration of the fiftieth anniversary of the Jewish Theological Seminary of America, for which the late Dr. Cyrus Adler projected a good-will program which brought to the Seminary a notable group of Christian and Jewish figures. Among those who took part in the Seminary Institute of Jewish Affairs, were Governor Herbert H. Lehman, Dr. Nicholas Murray Butler, President of Columbia University; Dr. Henry Sloan Coffin, President of the Union Theological Seminary, and Dr. James Bryant Conant, President of Harvard University.

Striking confirmation of the trend of unity, were the Conferences on Sci-

ence, Philosophy and Religion in their Relation to the Democratic Way of life, held likewise in the Seminary, under the guidance of Professor Louis Finkelstein, who succeeded Dr. Adler in the presidency of the Jewish Theological Seminary.

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The high position the Jews occupy in the religious leadership of the nation, reactionary anti-Semitic forces notwithstanding, was illustrated when President Roosevelt appointed Dr. Cyrus Adler, shortly before he died, as the outstanding Jewish religious leader to confer with him and formulate with the religious dignitaries of the Catholic and Protestant Churches a plan for the coming of the day when peace would be re-established in the world.

When, therefore, the truce was rudely broken by a small group of reform rabbis who met in Philadelphia to organize a "political" movement, the American Council for Judaism, to defeat Zionism, the treachery was received with anger and protest by all classes alike, non-Zionists included. How little they spoke even for their own colleagues was illustrated when the American Institute on Judaism met shortly after in Cincinnati under the auspices of the Central Conference of American Rabbis. The historic document it published not only emphasized Israel's teachings, upon which may be based a just and enduring peace for all mankind, but demanded complete justice for Jews "as individuals and as a group, the recognition of the rights of Jewish groups everywhere to the fullest enjoyment and fostering of their religious and cultural heritage in accordance with their specific needs and conditions in their respective countries."

The events in Europe gave the greatest impulse to Jewish education to develop Jewish character, to enrich the Jewish personality, to bring the Jewish child nearer to a fearless self-recognition as a Jew this country has ever known. The collapse of Jewish life in the old world and the wiping out of ancient centers of Jewish learning and culture forced the conviction that only in America can the foundation be laid for a strong and vigorous Judaism which will recast the past in new forms.

How energetically this work is being carried out may be seen from the fact that, in the past ten years, in addi-

tion to numerous independent educational activities, central educational agencies were operating in twenty-one communities, with an estimated budget for the year 1940 amounting approximately to \$6,000,000. Of this sum \$2,500,000 was spent in New York City alone.

The greatest single impetus to a planned and well-ordered educational project came from a gift of \$1,000,000 made in 1939 by the Michael Friedsam Foundation for the advancement of Jewish education in New York City. This led to the formation of the Jewish Education Committee, of which Judge Samuel Rosenman was named chairman.

ADULT Jewish education other than that carried on in regular schools and Yeshivot, witnessed a tremendous upswing during the past ten years almost everywhere, especially in metropolitan New York. In a number of communities this work is being prosecuted energetically by various groups and organizations supervised by the qualified leadership of trained educators. The Institute of Jewish Studies for Women, meeting in and under the patronage of the Jewish Theological Seminary aims to prepare the mother for the position of Jewish leadership in her home. Originally conceived by the Women's League of the United Synagogue of America, and with the cooperation of Hadassah, the Council of Jewish Women, Ivriyah, and the Federation of Jewish Women's Organizations, the Institute conducts courses in Hebrew, religion, history, and Jewish customs and ceremonies, and is attended by hundreds of women.

Jewish education and the development of the Jewish personality through classes, religious services, discussion groups and wholesome companionship never flourished on the college campus until B'nai B'rith, through its Hillel Foundation, undertook this work as one of its major activities. Away from their homes, the Jewish students require guidance when their intellectual and religious standards are in a flux. They require more than guidance; they need to be impregnated with Jewish spiritual loyalties, so that when they return home they are properly prepared for leadership in religious, philanthropic, and other outstanding undertakings to which their education entitles them.

The B'nai B'rith and the Hillel Foundation reaches the Jewish students by means of religious, cultural, and social activities covering the whole period of their student life. At present there are eighty-two Hillel Foundations and Counselorships, serving over fifty thousand young people. Many of them take courses in religion, Biblical history, literature and current events, and attend religious services and celebrate the Jewish holidays.

There was progress in Jewish education all along the line in the past ten years. In addition to the principal schools of higher Jewish learning in New York Philadelphia, Chicago, and Cincinnati, with teachers' institutes in these and other cities, Israel's deepened love for the Torah has manifested itself in an ever-increasing number of schools for Talmudic learning, or Yeshivot, almost everywhere. Rabbi Johanan ben Zakkai had bargained with Titus for only one academy of learning when he saw the Jewish world collapsing about him, whereas we in America, have literally hundreds of schools where Torah is being studied and the Jewish cultural and spiritual life is being made accessible to thousands of the bearers of the Jewish future.

The most noted of these Talmudic schools where also the secular sciences are studied and college graduate degrees awarded, is the Rabbi Isaac Elchanan Theological Seminary and Yeshiva College, comprising five faculties, 100 teachers and approximately 700 students. Besides the Yeshiva proper where Talmudic learning and the cause of Jewish scholarship is fostered, it boasts several other faculties, including one for the training of young men to serve as qualified Hebrew teachers. It also has several student and scientific publications. After the death of Dr. Bernard Revel, Dr. Samuel Belkin was appointed Dean of the institution.

* * *

If, however, a people's culture is best revealed in its music, in its pictorial, plastic or dramatic art, in its great literature, we are sadly lacking in these achievements. There is plenty of talent in American Israel, but not genius; there are in our midst gifted, but not inspired, men. By comparison, we stand far behind not only the Jews

of pre-Hitler Germany, where there was an extraordinary flowering of talent—even genius—in almost all directions, but even England, with its Zangwills, Goldings, Guedellas, and Cecil Roths.

In the past ten years, there was not only no revelation of new talents, but we even lost the few we possessed. Where are, for instance, in dramatic writing the new Goldfadens, the Jacob Gordins? Where on the stage are the Jacob P. Adlers, the Boris Thomasefskys, the Bertha Kalishes, the Madam Lipzins? Where in Yiddish poetry are the Rosenfelds, the Leisins, the Yehoashes? Where in Yiddish journalism, the Dr. Koralniks? In Yiddish novel we still have Shalom Asch, but he is almost alone in his generation.

In Anglo-Jewish literature Ludwig Lewisohn also holds the field almost alone. Many years ago Abraham Cahan wrote perhaps the greatest American novel, "The Rise of David Levinsky," but he has since devoted himself to journalism, editing the *Jewish Daily Forward*.

There are many gifted Jewish writers, but, unfortunately, American Jews

fail to make "best-sellers" of their books, with the result, that these writers go over to general literature, and we lose men and women who might crown their people with glory.

This does not mean that there has not been a harvest of some really fine and learned books, books which distilled the substance of Jewish scholarship from the original sources and made it available to lay readers. Indeed, in this respect, America bids fair to supplement, if not surpass, what was done in this field by the German men of the *Wissenschaft des Judentums*. Notable contributions in this realm of Jewish learning were the works of Prof. Louis Ginsberg, Prof. Chaim Tchernowitz, Prof. Salo Baron, Prof. Abraham Newman, Prof. Louis Finkelstein, Dr. Meyer Waxman, and others. The Universal Jewish Encyclopedia, an undertaking of tremendous magnitude, is being completed and put in circulation.

While there may not have been great literary contributions on the part of American Israel during the past ten years, especially to Hebraic learning, American Jews made the appearance

of such contributions possible in other countries. While Palestine is still the classical land of Jewish learning, pouring forth an almost endless flood of books, the war and the resultant trade and business dislocations, made it difficult for authors to have their works published without a subsidy. This helped the American *Keren ha-Tarbut* (Hebrew Cultural Fund) undertake to furnish. With branches almost all over the country, the publication of works of poetry, fiction, history, religion, and outstanding Jewish scholarship was made possible.

* * *

The American Jewish community is serviced by about 140 Anglo-Jewish publications, a number of Yiddish daily newspapers, and one Hebrew weekly, *Hadoar*, besides a number of miscellaneous monthly, quarterly, and annual periodicals. It is regrettable, however, that few of the Anglo-American publications are of a high order, none of them comparing with the pre-Hitler German-Jewish papers, or the *Jewish Chronicle* of London. Exception must be made, however, of the *Yivo* (Yiddish Scientific Institute) Bletter, a bi-monthly of really fine lit-

THE REACTION OF AMERICAN JEWRY TO HITLERISM

By DR. E. M. RABINOWITZ

THE first reaction among American Jews to the anti-Jewish activities in Germany was the organization of a Boycott Committee to stop the sale of German-made goods to the consumers of America. The boycott was first suggested by the Jewish Veterans of the World War, and was approved and accepted by many representative bodies, Jewish and non-Jewish. The distinguished lawyer, the late Samuel Untermyer, became chairman of this committee. Although it was suggested and organized by Jews, it was known as the "Non-sectarian Committee for the Boycott of Goods of German Manufacture." The boycott met with a degree of success, and soon the Germans began to feel the impact of its thrust. Many firms responded promptly and favorably to the request not to sell German-made articles. It is regrettable, however, that a number of stores owned and operated by Jews refused to comply with the request of the committee. Noteworthy, among these recalcitrants was the largest department

store in New York, owned by members of one of the most prominent Jewish families. The excuse given was that they were obliged to supply consumers with the goods they desired.

Another protest against Germany was expressed in the parade of May 10, 1933. The immediate incentive of this protest was the notorious burning by the Nazis of books written by Jewish and liberal authors. Many prominent Jews and non-Jews participated in this parade. It should be noted that it was then that a library of Nazi-banned books was organized at the Brooklyn Jewish Center. It was the first such collection in this country.

In 1936, the World Olympic games were held in Germany. As early as 1934, when preparations were started in the United States for participation in these games, a wave of protest arose from both Jews and non-Jews. The agitation against sending athletes to the games was widespread. Men like Heywood Broun and Jeremiah Mahoney never ceased their outcries against the project. They, however,

failed in their attempt to stop Americans from taking part in the Nazi show. William I. Shirer, in his "Berlin Diary," tells us exactly what happened to the Jew in Germany during these festivities.

The result of these movements in protest against Nazi persecution was rather to stiffen the determination of the Nazis to destroy the Jew. Hitler in his "Mein Kampf," written a dozen years earlier, had already explained his demoniac position.

The attitude of the American government during this period was one almost of indifference to the plight of the German Jew. The late Samuel Untermyer, in an article in the *Brooklyn Jewish Center Review* of May, 1934, relates his difficulties with the Treasury Department in matters involving the boycott. As chairman of the boycott committee he protested to the Department against certain frauds perpetrated by German exporters and American merchants. He claimed that the merchandise entered the country

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erary and scientific standing. The past ten years witnessed the rise of a number of publications of greatly improved style and tone. They are: *The Jewish Spectator*, *The Jewish Frontier*, *Contemporary Jewish Record*, and *Jewish Survey*. *The Menorah Journal*, once a highly influential literary monthly organ, has fallen from its high state and has become an occasional publication.

Unlike their Anglo-Jewish contemporaries, the Yiddish newspapers disseminate information, keep their readers in contact with Jewish life everywhere, and employ on their staff writers of outstanding ability. They are family organs in the best sense of the word, containing stories, articles, book reviews, and matters of Jewish and general interest. Although, according to the latest census Yiddish was listed as the mother tongue of 1,751,100 Jews, the great majority of the Yiddish newspapers eke out at best a precarious existence. Both their reading public and advertising are dwindling. It is only the older folks who read the Yiddish press, the younger people turning away from them with snobbish disdain.

Every new influx of immigration, as a rule, brought with it renewed strength to the Yiddish newspapers, but not so the arrivals of the past ten years. They are mostly from German-speaking countries, who either read English or the existing German papers. It is to serve the interests of these German-born new-comers that a new paper, *Aufbau*, has been published with a circulation of close to 40,000.

The American-Jewish cultural life was stimulated during the past decade by the anniversaries of some of our greatest historical figures. They served to deepen the faith, encourage loyalty, and strengthen confidence in the Jewish future. They were the anniversaries of Moses Maimonides, philosopher and codifier; Rabbi Judah Halevi, thinker and poet; Rashi, Bible and Talmud commentator; Saadiah Gaon, philosopher and polemical writer, and Alexander Kohut, Talmudist, linguist, and editor of "Aruch Completum."

THE story of Zionism and the part the Jews of this country played in this great Jewish national urge was left for the end because it is the most fascinating contribution the Jews of

America have made during the past ten years to the shaping of the new Jewish life in Israel's ancient land.

Whereas for centuries the attachment of Jews to the Holy Land was a matter of moods and sentiment, since the decade that passed it became to them a matter of tragic necessity. The advent of Hitler and Nazism placed Palestine in the forefront of Jewish thinking and planning even in circles heretofore cool or even hostile, to Jewish national aspirations. The blueprints for the extermination of the Jews of Europe, and the cruel and cynical fulfillment of these plans, imposed upon the Jews of America new responsibilities and new opportunities. The Jews of the world were helpless in their pain and agony and the Jews of America alone were in a position to extend to them a saving hand.

* * *

While the Yishuv in Palestine carried on its heroic work with undiminished zeal—planting new colonies, establishing new industries, developing the natural resources of the country, improving the hygienic, sanitary and educational conditions of the land—this in spite of Arab terrorism inspired and subsidized by the Nazi and Fascist propaganda machines—it was constantly hampered by unfriendly, even hostile, administration. The "White Paper" was the noose around the neck of the Yishuv. It discouraged all progress, thwarted every effort, and threatened to make of Palestine a new ghetto instead of a land of free development for Jews. While the Jews of Palestine were clamoring for more immigrants, which meant, new strength, the British Colonial Office restricted immigration, discouraged, even forbade, the sale of land to Jews and did everything to negate the provisions of the Balfour Declaration.

Echoes of the struggle reached the United States and was received with bitter resentment by all classes, Zionists and non-Zionists alike. Even Christians joined in the protests which demanded strict adherence to the spirit and letter of the Balfour historic document. When Great Britain proposed for Palestine a Legislative Assembly, in which Jews, being a minority group, would easily be outvoted by the Arabs, the measure was condemned as being a violation of the spirit of the Mandate. Particularly vocal in their protests against both Great Britain and the Zion-

ist leaders because of their "weakness" and "lack of initiative", were the Revisionists, who seceded from the general Zionist Organization in the year 1935.

The serious crisis in Palestine resulting from the bloody riots of April, 1936, served to bring the seething pot to a boiling point. Protest meetings, with non-Jews participating were held all over the country. To meet the emergency, the Zionist Organization of America proposed the formation of a committee representative of all Zionist parties for the purpose of organizing American Jewish support for Palestine. This became known as the National Palestine Emergency Committee.

BUT what was perhaps the severest storm, a storm which threatened to wreck the Zionist Congress and split the Zionists and non-Zionists friendly to Palestine, developed over the proposed partition of Palestine into a bi-national state. Dr. Judah L. Magnes, Chancellor of the Hebrew University, and the late Felix M. Warburg, favored the proposal as a possible solution to the Jewish-Arab differences, while Dr. Stephen S. Wise, then President of the American Zionist Organization, held that the plan offered no guarantee for peace with the Arabs and denounced the step as the "greatest betrayal of the Jewish People". Once, however, the project was rejected, it met with almost universal agreement of American Jews, the American Jewish Committee and B'nai B'rith included, who joined Zionists in petitioning the United States Government against the violation of the Palestine Mandate. It is noteworthy that a poll of American Jewish public opinion on the question of partition, conducted by the London *Jewish Chronicle* through its New York Bureau, revealed almost unanimous agreement in favor of its rejection.

The worsening condition of the Jews in Germany, and the disappointment over the failure of the Evian Conference called by President Roosevelt for the purpose of opening doors to Jewish refugees, brought the problem of Jewish immigration to Palestine into public discussion as never before. Not since the issuance of the Balfour Declaration was there such wide-spread interest taken in the future of Palestine, or such an almost universal de-

mand that make the Holy Land more accessible to Jewish immigrants.

This agitation reached a climax when it was rumored that, as a result of the Four Power Pact of Munich on September 30, 1938, Great Britain was planning a policy for Palestine that would be unfavorable to the Jews.

The National Emergency Committee immediately took steps to mobilize public opinion, and the result was a veritable avalanche of protest meetings, newspaper comments expressing indignation, and manifestations of sympathy from all quarters. Thousands of telegrams came to President Roosevelt and the State Department asking the government to use its good offices to avert such calamity. Enlightened Christian bodies gave their willing and eager support. Congressmen, Governors, Senators and religious, civic and

for a parley on Palestine, and by the unconfirmed reports that Great Britain was projecting plans which would place the Jews of Palestine in the position of a permanent minority. Representative Hamilton Fish requested the State Department to protest to Great Britain that any such arrangement would be a violation of the 1924 conventions. And when, in 1939, shortly before the outbreak of the European war, England made manifest its intention to restrict immigration and land purchase, Dr. Solomon Goldman, Dr. Stephen S. Wise, and Dr. Israel Goldstein protested to the British embassy at Washington.

The story of Palestine and its Yishuv since the outbreak of the war is a saga that should fill every Jewish heart with hope and courage. At first, there was panic because of approaching danger, cessation of trade, closing

fought in Syria, Lybia, Iraq and in other theatres of the war.

The acute peril that Palestine faced when Marshal Rommel's forces approached Egypt, inspired Zionists to petition the British Government for permission to form in Palestine a Jewish army of defense.

But Britain curtly rejected every suggestion of a Jewish Army, although there was a precedent for such military collaboration with England in the last war. This led to an agitation for a Jewish Army abroad, especially in the United States, where public opinion for it was mobilized in the press and was crystalized in a movement which received no small support from important non-Jewish sources.

It was, however, the S.S. *Patria* and the S.S. *Struma* disasters that brought home to the world the heartlessness of the British policy in Palestine. Jews fleeing the European death house clutched at every chance to escape and sailed on unseaworthy ships that crowded them in far beyond the normal passenger capacity of the vessels. The *Patria* was one such boat. After a journey of weeks that should have taken a couple of days, it arrived at Haifa with its human cargo half-frozen, ill-nourished, and sick. But these refugees were considered illegal immigrants and refused admission to Palestine. After a long period of waiting the ship suddenly exploded and sank, taking with it 1711 passengers.

This catastrophe, which taxed public opinion in the United States to the breaking point, was followed shortly after by the tragedy of *Struma* which too was over-loaded with a pitiful mass of Jewish war-victims. Like the *Patria*, it was not permitted to enter the territorial waters of Palestine, and remained marooned for weeks till it found a watery grave in the Black Sea with 768 of its Jewish refugees.

The tragedy created the deepest feeling of outrage among Jews and sympathetic Christian circles, resulting in protest meetings, demonstrations, days of prayer and mourning, and general representations to Great Britain to revise its Palestine policy so as to bring it into harmony with the unprecedented conditions affecting the Jewish people. In these demonstrations all groups of Jewish opinion united.

* * *

Despite occasional pinpricks from reactionary reform rabbis who take

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Dinner to celebrate the release of the last of the European refugees from Tiscornia, the Ellis Island of Cuba. One of the happy immigrants presents Dr. Alexandre Leonard, Cuban Director of Immigration, with an album containing the signatures of all the former residents of Tiscornia.

educational leaders joined in the demonstrations. A petition signed by 51 Senators, 194 Representatives, and 30 Governors was sent to President Roosevelt, asking that America make representations to Great Britain urging her to abide by the pledge of the Balfour Declaration.

Jewish and American public opinion was equally stirred when it became known that England had extended an invitation to the Mufti forces

of markets, increasing unemployment. But, later, calm set in and life went on as usual, even at an accelerated tempo. The war gave the Yishuv an opportunity to fight for Palestine and defend the Home Land. When war broke out, 140,000 Jews voluntarily registered for service, but the Government has availed itself of only a small number of them. So far, about 20,000 Jews are serving in the various military units, many as officers. They

THE NEWS OF THE MONTH

IN preparation for the forthcoming conference in Bermuda at which the problems of refugees will be discussed, this country and Great Britain are in close contact with countries which may potentially serve as havens for refugees, Secretary of State Cordell Hull has announced. He said that all possible efforts are being made to ascertain which countries are willing to take refugees on satisfactory terms . . . A number of proposals for consideration by this conference have been presented by the Jewish National Council of Palestine. The president of the Council has stated that the Allied governments will not be able to declare that they did their utmost to save the persecuted Jews in Nazi countries if they continue to shut their eyes to the fact that Palestine can absorb tens of thousands of Jewish victims.

Members of the House of Commons and the House of Lords have agreed to present a resolution proposing that Britain offer a haven of refuge to Jews from Nazi-occupied countries. The resolution pledges the fullest support "for immediate measures on the largest and most generous scale compatible with the requirements of military operations and security for providing help and temporary asylum to persons in danger of massacre who are able to leave enemy-occupied countries."

The *Manchester Guardian* has declared that the absence of a clear international agreement concerning the policy to be followed is hampering the work of rescuing the Jews in Europe and is having an adverse affect on the neutral nations. This periodical emphasizes that measures must be promptly adopted on behalf of the European Jews, if they are to be effective. It mentions that there is a general uneasiness regarding the failure to take concrete action. It points out particularly that because of the recent deportations of Jews from the Balkans, the possible spread of war to that area will permanently block the possibility of enabling Jews there to escape.

Alarm at the growth of anti-Semi-

tism in England has been expressed by the *London News Chronicle* in a special article urging that "something must be done soon as anti-Semitism is not only immoral and hurtful to one section of the community, but a menace to our democracy which degrades the

NAZI CIVILIZATION IN AFRICA

Before retreating from Gafsa, in Tunisia, the Nazi forces killed 82 Jews, mainly women and children. While in possession of the city the Germans forbade the Arab population, under penalty of death and confiscation of their property, to shelter any Jews.

entire community." The paper calls on all parties and religions to unite to fight "this fascist danger." It cites as an indication of the effectiveness of anti-Jewish propaganda the fact that 42% of the persons questioned in a public opinion poll estimated that there were many more Jews in England than actually reside there. Some persons estimated there were 3,000,000 Jews in the country, whereas the total is only 300,000.

A national committee for the rescue of victims of the Nazis has been formed in London. The members of the committee include the Archbishop of Canterbury, Chief Rabbi Joseph H. Hertz and many leaders of political life. Four Jewish central organizations are also represented on the Committee.

The "Aryanization" of Jewish property in Slovakia is reported by a Slovak newspaper to be permeated with much corruption and economic disorganization. Wives of influential pro-Nazi officials, without any business ability, have been appointed to direct important Jewish enterprises. Their only interest in the business is to collect the receipts and they have the former Jewish owners working for them. The Central Economic Office is checking the activities of all Aryans who have been put in charge of Jewish firms. One of the leaders of the

By LESTER LYONS

Hlinka Guards, a storm troop organization in Slovakia, who was especially assiduous in persecuting the Jews, has been arrested for stealing articles from Jewish homes.

Many Jews from Tripolitania have joined the Fighting French Army and are actively combating Gen. Rommel's forces.

The British military authorities are building a synagogue for Jewish soldiers in the Western Desert.

A broadcast from Berlin reports that the Jewish ghettos in Cracow and Lodz are now empty of Jews. Several months ago thousands of Jews had been driven there under a policy to concentrate Jews in a few large cities. Over 11,000 farms which had been seized from Jews in Poland have now been settled by German colonists.

The Jewish Anti-Fascist Committee in Russia reports that hundreds of orphaned Jewish children from Lithuania, Latvia, Poland, White Russia and the Ukraine are being sheltered in special homes in Russia east of Moscow. They are being educated there and also given instruction in the Yiddish language and literature.

7000 GERMAN-JEWISH REFUGEES with ENGLISH ARMED FORCES

Of 50,000 Jewish refugees who entered England from Germany since the advent of the Nazi regime, 7,000 are serving with the British armed forces. Three hundred of the refugees are still detained in internment centers.

A Nazi newspaper in Belgium reports that 8 provinces in that country have become "Judenrein." All the Jews living there have been obliged to move to camps set up for them in the interior. Anti-Jewish measures recently adopted in Amsterdam prohibit Jews from putting their furniture into storage and require all Jews travelling in street cars to display their traveling permits even though not requested to do so. Ten members of the Finnish

Parliament have submitted a memorandum to the Speaker of the Parliament objecting to the relaxing of regulations against the Jews. Two priests in the Duchy of Luxemburg have been sentenced to five year terms in a concentration camp because they had sheltered six Jewish children in their Church for nearly two years after the parents of the children had been deported. . . More than a quarter of a million Hungarian Jews have been drafted for slave labor in building military roads and fortifications in Russia. Thousands of them have died from hunger and mistreatment.

The Gestapo has made an intensive drive to deport every Jew in France. Nazi raiding units have been seizing Jews in the streets and in their homes. Gentiles have been threatened with extreme punishment for concealing Jews. A special effort is being made by the Nazis to find thousands of Jewish children who are being sheltered by non-Jews. The Germans have informed the foreign consulates in France that all Jews of foreign nationality, including citizens of the neutral nations, must leave the country or else be treated indiscriminately as native Jews.

The Executive Committee of the Federal Council of Churches of Christ in America has adopted a program intended to aid European Jews. Under this program the Council will examine all evidence of mistreatment of Jews in Nazi territory and issue a statement of the facts to American churches; Christian churches will consider how to give financial aid to refugees reaching neutral countries; and these churches will observe a Day of Compassion for the Jews of Europe, with prayers for their deliverance.

Specific plans for the prompt and effective relief of Jews threatened with extinction by the Nazis were submitted at an Anglo-Jewish Religious Conference held in London under the auspices of the Joint Foreign Committee of the Board of Deputies of British Jews. The recommendations made by the Conference included the following: that the United Nations governments should endeavor to effectuate arrangements with enemy nations whereby Jews, particularly children, might be permitted to leave occupied territory, that provision should be made for the issuance of passports and visas at the

discretion of the consuls of the various governments in neutral countries, particularly Spain, Portugal and Turkey; that the utmost use should be made of opportunities for refuge in Palestine and of that country's geographical proximity to the countries from which

FINE PRAISE FOR HUNGARIAN JEWS

The Hungarian press has blamed the Jews for the defeat of the Hungarian divisions in Russia. It has charged that Jewish forced laborers sent by Hungary to German-occupied territory in Russia cooperated with Russian guerilla bands and acted as spies in behalf of the Soviet Army.

refugees may be transferred, and that there should be established in territories under the control of the various governments, of camps for refugees who could get away from German-controlled countries.

A resolution calling on President Roosevelt and the State Department to use their influence to "correct" the pronouncement by General Henri Honore Giraud "which deprives the Jews of Algiers of the citizenship rights guaranteed them by the Cremieux Law of 1870," was adopted by the Union of American Hebrew Congregations at its convention in New York. The Convention adopted another resolution petitioning the government to "use its good offices to see that Palestine is opened as quickly as possible to settle as many Jews as desire to go there and

ORT NOW IN CUBA

The ORT has opened its first school in Cuba. This school will give Jewish refugees the necessary training to enable them to obtain employment in industrial enterprises.

who can be taken care of." It also urged the United Nations to establish havens of refuge in neighboring neutral countries where temporary asylum can be given to the victims of Nazi persecution.

The number of Jewish workers on the farm, in industry, and in public services in Palestine during the past year was 132,000. This represents an

increase of over 100,000 workers since 1932. About 30,000 of these workers are in labor settlements or villages and an equal number are in private industry.

Thirty-three thousand Jews have entered Palestine since the beginning of the war. Under the British White Paper only 29,000 more immigrants may be admitted by March 31, 1944. Immigration permits for this remainder have been allocated, 90% of them being for children.

More than 250 Jewish engineers have been graduated from the Engineering College of the Hebrew Institute of Technology in Haifa during the war. All of these graduates are now engaged in essential war work, including service in war industries and building roads and fortifications for the armed forces. The scientific laboratory of the Institute is developing substitutes for materials not obtainable in Palestine because of the war.

Under the law of Palestine children born in that country, even to illegal immigrants and to stateless refugees temporarily there, are Palestinian citizens.

Plans are under way for the establishment of a broadcasting studio in Tel Aviv. The only studios now in that country are in Jerusalem.

Among the important articles recently sent from Palestine for the Armed forces in Russia were sweaters, medical supplies, leather goods, oil and soap.

During the past three years Jewish land under irrigation in Palestine has increased by 50%. Production of vegetables has trebled and the amount of fish caught has increased by 400%.

Palestine is now a principal source of supply of quarter-carat diamonds for the United States. Many skilled diamond workers now in Palestine came from Belgium, and they are making Palestine an important center for the diamond industry.

The City Engineer of Haifa has estimated that with proper planning the City could accommodate a larger population than exists in the whole of Palestine.

PASSOVER SYMBOLS

Pesach means "The Pascal Lamb," the blood of which, according to the Biblical tradition, was smeared on the doorposts of Israelite homes as a signal to the angel of death to "pass over" the homes of the Israelites.

Haggadah means "story."

Bedikah Hometz means searching for the leaven. The head of the house conducts an impressive ceremony searching for the leaven. He holds a candle in his hand and gathers crumbs of bread carefully placed in advance.

Seder means "order," or program of exercises at the home celebration.

Matzoh is the unleavened bread eaten in recollection of the hurried departure from Egypt.

The Four Cups — Each has a specific place in the service. The first serves as the *kiddush*, the second is taken at the conclusion of the first part of the Seder. The third is the cup marking the conclusion of the grace after the meal, while the fourth cup comes at the conclusion of the Seder.

The Cup of Elijah — Jewish tradition pictures Elijah as the herald of the great Messianic era, when God's reign will be fully established amongst men. Hence a cup is kept ready and is designated as the "Cup of Elijah."

Karpas or parsley, is made part of the meal to signify a festive supper, as befits a great occasion.

Moror is the horse-radish symbolizing the bitter plight of the enslaved Israelites.

Haroses is made of a mixture of apples, nuts and wine. Originally it was used as a medicinal protection against the sharpness of the bitter herbs. Because of its color it is taken as a reminder of the bricks and mortar with which the Israelites built the Egyptian structures at the order of their taskmasters.

The Shank-Bone is emblematic of the pascal lamb. To this day, the Samaritans at Nablus still sacrifice a pascal lamb on Pesach amidst quaint ceremonies.

The Egg represents the Passover festive offering.

Afikomen is a Greek word meaning "dessert." In Temple days the meal would end with the meat of the pascal lamb. In our days we make the matzoh the official dessert of the Seder meal. To keep the children alert during the Seder, the Afikomen is hidden.



SERVING OUR COUNTRY

BROOKLYN JEWISH CENTER HONOR ROLL

The following is an additional list of Center members, and sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Abelov, Stephen L., Aviation Cadet	Levy, Howard S.
Amer, Ely	Lieberman, Herbert
Blaustein, Albert P., Lt.	Riker, Stanley M., Midshipman
Friedwald, Manny	Samberg, Charles
Goell, David	Segan, Seymour, Air Cadet
Goldsmith, Donald B. Lt.	Schwartz, Irving
Greenblatt, Irwin, P.F.C.	Shapiro, Mortimer A.
Greenberg, Herbert	Storch, Allen
Levey, Theodore	Teller, Sidney D.

A THANKS-OFFERING FOR FAITHFUL SERVICE

Address of Rabbi Levinthal at Dinner Tendered to Joseph M. Schwartz on March 28.

WE are now reading in the Torah lesson at our Sabbath services the description of the various *Korbanot*, or sacrifices, which the Jew was to offer upon the altar of his Temple. There is a quaint saying by one of the sages that when the Messiah will come all the sacrifices will be abolished—except one. One sacrifice will remain until the end of time, the *Korban Todah*, the offering of thanksgiving. That offering is as eternal as the human spirit.

If I were asked the purpose of our gathering here tonight I would say, it is to offer a *Korban Todah*, an offering of thanksgiving for the ten years of faithful service rendered by our guest of honor, Joseph M. Schwartz, as president of our institution.

We Jews have always been particularly appreciative and grateful for the service that one renders to the community in behalf of community needs. Every Sabbath, at our religious service, we recite the *Mi She'be'rach*, in which we implore God's blessings to rest upon men and women who perform certain deeds. Among those enumerated in that prayer, for whom we seek the blessings of God, are those *Mi She-oshim Be'tzor-che tzibur*, "who busy themselves in the needs of the community." Tonight, we chant a glorious *Mi She-be'rach*, beseeching God's blessings upon a true and sincere *Osek B'tzor-che Tzibur*—Mr. Schwartz.

The prayer speaks of *Tzorche Tzibur* the needs of the community. Aye, many and varied are the needs of the Jewish community. There are needs in the fields of charity, education, relief, the upbuilding of Palestine and religion. And every cause that satisfies these needs is important. We must have workers in each and every one of these fields, and yet, I dare say that there is one cause that is most important, the foundation of all other causes—that of religion. If we succeed in implanting religion in the heart of man, then all other needs will be supplied too. And the *Mi She'be'rach* that the Jew recites implies that truth. It does not simply say "those who are engaged *Be'tzorche Tzibur*, but adds a significant word *Be'e'mu-nah*!

Now, this word *E'mu-nah* has two meanings in the Hebrew language: it

means "faithfulness"—those engaging in public service must do so in a spirit of faithfulness, in a spirit of sincerity and it means "Religion. Our prayer may thus also be translated, "all those who are active in the needs of the community in the field of *E'munah*, of religion." Both interpretations of this word may be applied to Mr. Schwartz. He has given of himself *Be'emunah*, in faithfulness, in sincerity. Whatever he does, whether in business, in social life or in public service, he does *Be'emunah*, in faithfulness. But of him the second interpretation of *E'munah* may also be applied. Mr. Schwartz, while not neglecting all

other needs in Jewish life, gave of himself for the last ten years primarily to serving our community *Be'emunah*, in the field of religion. And by strengthening the religious life of our community he has strengthened every other respect of Jewish life and Jewish needs.

You may recall that the Talmud tells us that the first question put to man, when he appears before the Throne of Justice in the other world is: "*No-so-so Ve'no-sato Be'emunah*." Here, too, we have to remember the two-fold meaning of the word *Be'emunah*. God asks us not only whether we dealt honestly, faithfully in

THE CENTER'S TRIBUTE TO JOSEPH M. SCHWARTZ

FOR years the membership of the Brooklyn Jewish Center looked eagerly forward to the opportunity of paying tribute to Mr. Joseph M. Schwartz because of all that he has meant to the institution for more than twenty-three years. This opportunity came on March 28th, on the occasion of his completion of ten years of continuous service as President of the Center. The testimonial dinner arranged in his honor will rank as one of the outstanding events of this nature held in our building. There was a holiday spirit in the air throughout the evening. The musical program by Christine Carroll and Rev. Rubin Tucker was most enthusiastically received. It was the intention of the committee to limit the speeches to "home talent," and they proved to be very interesting despite their most welcome brevity. The tone for short greetings was set by Mr. Samuel Rotenberg, the Chairman of the Dinner Committee.

Mr. Jacob L. Holtzmann, who was chosen toastmaster, was everything a toastmaster should be. The first greeting was extended by Mr. Schwartz's successor in office, our President, Judge Emanuel Greenberg. He was followed by Hon. Nathaniel L. Goldstein, Attorney General of the State of New York, an intimate friend of the guest of honor and his co-worker at the Center and in other communal endeavors. The speakers reviewed the career of Mr. Schwartz, his sincere devotion to the well-being of his fel-

low men, and the earnestness with which he applied himself to the task of serving the institution. The main speech of the evening was delivered by Rabbi Levinthal, whose address appears above.

This was followed by a series of presentations. The first was by Mr. Isidore Fine, who preceded Mr. Schwartz as President of the Center. Mr. Fine concluded his witty and appropriate remarks with the presentation to Mr. Schwartz of an engrossed copy of a resolution electing Mr. Schwartz Honorary President of the Brooklyn Jewish Center, and creating a "Joseph M. Schwartz Retirement Fund" for the purpose of caring for employees of the institution who may be deserving of a pension because of inability to continue their work. This fund was created "to perpetuate his name so that it may forever be linked with the institution which he so zealously served."

Mrs. Isador Lowenfeld followed with the presentation of a gold fountain pen in behalf of the Center Sisterhood. The Physical Training Committee paid tribute to Mr. Schwartz, its first Chairman, with the presentation of a desk set by Mr. David B. Kaminsky, the present Chairman of the committee.

A number of greetings were received at the dinner. The toastmaster read one of them, a long and warm message from Mr. Moses Ginsberg, now in Miami Beach.

—J. G.

all our business transactions, but also "have you been active *Be'emunah*, in the religious life of your community?" When, in his 120th year, Mr. Schwartz will be asked this question before the Throne of God's Justice, he will be able to answer, with pride and with dignity, in the affirmative to both interpretations of this question.

Men and women, we speak of ten years presidency of this institution. We must realize what these words mean. To be president of our Center is not a simple or easy task. It is not an honorary position. It means work, continuous and difficult work. This is not an ordinary institution or organization. I have often termed our Center a "department store." We have here a dozen departments, every one of which is an institution in itself. All of them need watching. All of them require study and constant care. There is hardly a day in the week that the president must not be here.

Twenty-four years have passed since the Center was founded. In all these years we have had three presidents outside of the brief incumbency at the very start of our institution, of the departed Mr. Louis Cohen. Each of them represents an epoch in the progress and development of this institution.

Mr. Samuel Rottenberg was our first president, serving for ten years. His was the gigantic task of starting not only the organization but our activities. What a stupendous task it was! What daring and vision it required! He had to blaze a new trail. There was no example to follow. To undertake a million dollar venture, and then to develop our manifold activities—that indeed entailed extraordinary efforts, and that is why Mr. Rottenberg's presidency marked an historical epoch.

And then came our second president, Mr. Isidor Fine. He, too, represents an epoch. He assumed office in 1929, a year memorable to all of us. The financial structure of America was tottering. Many said the Center could not continue and must close its doors. Indeed, many public institutions did go into bankruptcy. It was Mr. Fine's great achievement that he kept our institution going, serving our people and our faith with all the fervor that was characteristic of our earlier years. It was difficult work. Our people do have one great fault—we get very enthusiastic, but as quickly lose our en-

thusiasm. And there were many who said, "You cannot maintain the enthusiasm of the years of our youth in this trying period." By the contagion of his own limitless enthusiasm, he succeeded in kindling a holy enthusiasm in the hearts of all our members for the sacred task that was theirs.

And then came our third president, Mr. Joseph M. Schwartz, the creator of another epoch in the life of our Center. He, too, came to office in a memorable year 1933, that year of darkness when Hitler assumed power and ushered in an era of sorrow upon the whole world. The ten years in which Mr. Schwartz served were the

ten years of world history that shall be remembered in all times. They matched in misery and suffering any ten years in all the dark past of the Jew.

What an heroic task it was to accept the leadership of an institution like ours in those dark years! Again men said: "Such institutions will have to close. Men will not support such institutions when other needs are so great!" But again, a miracle was achieved. Just in that era of darkness this Center stood like a spiritual light-house, illuminating the path of duty to all the Jews of our community.

You remember the story of the

MR. SCHWARTZ'S RESPONSE

ALL my life I tried to live by the principle of "know thyself," and I am vain enough to say that I have fairly succeeded. But after the speeches made tonight, I really don't know myself. I don't know whether they tried to create a new personality, a new Joe Schwartz. I know one thing: it will take a long time to live down the reputation they built up for me.

I have prepared a long speech but, this being such a friendly and intimate party, I am willing to discard the speech and just speak to you for a few moments as friend to friend.

Tonight's dinner recalls to my mind a similar dinner given to a friend of mine several years ago. He was a brilliant and able lawyer, but when the speakers finished praising him, he became so nervous that when he rose to speak all he could do was to put his hand on his heart and say, "My heart is full of emotion." Then he passed out.

Up to this moment I was under the impression that my friend was putting on an act, but tonight I know what he went through. There is a funny feeling in my heart. It comes from the very depth of my soul. But this feeling is one of gratitude to each and every one of you for the wonderful tribute you are paying me this evening.

As to the speakers, words are inadequate to express my true feeling. The sentiments expressed by our distinguished and learned rabbi, Dr. Levinthal, will ever ring in my ears, as will the tributes paid me by the chairman of the dinner-committee and our Honorary President, Mr. Samuel Rottenberg, by the Attorney General of the State of New York, Hon. Na-

thaniel L. Goldstein, by our new President, Judge Emanuel Greenberg, my predecessor, Mr. Isidor Fine, and, last but not in any way least, my good friend Jacob L. Holtzmann, the toastmaster tonight.

There is a large question in my mind. Do I deserve all this? I'll admit for the sake of argument that I made a fairly good record in the Center. I may even admit that I have given of myself, of my time, my energy, and have made a number of sacrifices. But I believe that being nominated and elected President of this glorious institution for ten consecutive years is an ample reward. I thankfully accept your great honor as a dividend on my investment. It is my sincere hope that it may serve as an inspiration to other men and women to work for communal endeavors. It is an investment you can't lose and it always pays a very fine dividend. I do not, however, accept this tribute for myself alone, but for all the officers who worked with me during these ten years, as well as for the Board of Trustees, the Governing Board and all who helped and cooperated with me during my administration. The officers who served with me during this decade were: First Vice Presidents, the late Mr. Henry Seinfeld, who rendered such splendid service during his life-time, and his successor Judge Greenberg; Second Vice President, Mr. Hyman Aaron, who served throughout my administration; Secretaries, Mr. Henry Gold and Mr. Max Herzfeld; Treasurers, Mr. Fred Kronish, Mr. Benjamin J. Kline, Mr. Moses Ginsberg and Mr. David Goodstein.

And then there are a few who worked behind the scenes: One of

afflicted the Egyptians, the Bible tells us: "And to all the Israelites, there was light in their dwelling place." So, too, in these ten years. While the plague of darkness visited the whole under a terrific mental strain. So great was his love for our Center that he was able to master his personal troubles in the service he rendered to our cause.

We pray to our Heavenly Father that He bless Mr. Schwartz with life and health and strength, that He grant to his beloved wife speedy restoration to perfect health, so that he may continue to serve his faith and plagues. When the plague of darkness

those is the president of the company I am connected with, Mr. Harry Strongin. When it came to a choice of doing work in the office or in the Center, he invariably said: "Go to the Center. It is more important there."

And then there was a little girl, to me the sweetest in the world. Many a night and many a Sunday, she remained at home, denying herself my company, and encouraging and insisting that I go to the Center to do my work. I know she would be thrilled to be here tonight, but fate denied that pleasure to her.

From the bottom of my heart, I wish Judge Emanuel Greenberg and his fellow officers a very successful administration and hope that they will make as good a record as the speakers claim I made, or better.

It also gives me pleasure to extend my sincere thanks and appreciation to the entire staff of the Center for their fine work and loyal cooperation. Words fail me to describe the sincere and faithful assistance given me during all these ten years by the able and devoted Administrative Director, Mr. Joseph Goldberg.

My hearty thanks also to Mrs. Isador Lowenfeld and the members of the Sisterhood, and to Mr. David B. Kaminsky and his fellow members of the Physical Training Committee for remembering me with such lovely gifts. I am most grateful to them for their kindness.

In conclusion, allow me to offer a fervent prayer that these tragic days through which we are now passing may soon come to an end with a complete victory for our beloved country and the United Nations.

world, we succeeded in keeping the light of our faith burning in this, our spiritual home, and this light in turn, brought illumination into the lives of all of us.

But to the credit of Mr. Schwartz there must be recorded an even greater miracle. Just in those ten critical years our Center increased its activities and enlarged its program of usefulness. We are now observing the tenth anniversary of our *Center Review*, which we started in the very first year of Mr. Schwartz's administration. This year will also mark the tenth anniversary of our Institute of Jewish Studies for Adults. In the second or third year of his administration we started our library, which today is one of the largest and most successful Jewish libraries in the entire city. And to cap the climax, it was in the last months of his administration that we wiped out practically all of the \$400,000 mortgage which weighed so heavily upon us. I said "practically all of our mortgage." Mr. Schwartz was considerate, and wanted to leave something to his successor. What a splendid record of achievements in these terrible, trying years of Jewish life! We were not content with merely holding our own, we were determined to march ever forward, to advance "from strength to strength."

And now we usher in a fourth president, Judge Emanuel Greenberg. We are confident that his administration, too, will mark an important milestone in the life of our institution. Now that many of our financial worries have been taken care of, we look to him to lead us into new paths of service and endeavor which will continue to justify the position of our Center as a leader in Jewish life throughout the land.

And so it is from the depth of our hearts that we offer tonight our *Korban Todah* in gratitude for devoted and faithful service. We appreciate above all that Mr. Schwartz served people in the years to come with the same devotion and zeal that marked his service in the past.

Mr. Schwartz came to office in the year when Hitler came to power. Let us hope and pray that the year 1943, when Mr. Schwarz retires, will mark the end of the scourge that has afflicted the world, the year that will see the defeat, not only of Hitler but of Hitlerism throughout the world,

the year when a victorious peace shall be achieved by America and her Allies, the year that will bring joy and blessedness to all men and to all peoples.

OVER 100,000 JEWISH FARMERS IN U. S. A.

OVER 100,000 Jews are engaged in farming in this country, according to the latest annual report of the Jewish agricultural Society. In the year 1900 this country had fewer than 1,000 Jewish farmers. The report discloses that these farmers have geared their production activities to meet the demands of the war. A large number of refugees have been enabled by the Society to enter the agricultural field. Many men between 40 and 60 years of age, who had no agricultural background, have adjusted themselves to farming work. Since the inception of the Society in 1900, it has granted more than 14,000 loans, amounting to nearly \$9,000,000, to farmers. The Society, which was founded for the purpose of assisting Jews already on farms as well as those desiring to take up farming as an occupation, gives courses in agriculture by correspondence and also in schools established by it. It also has a placement service for those desiring to obtain farm work.

* * *

A survey recently conducted among the pupils of Hebrew elementary schools in Palestine discloses that a great majority of the boys and girls are interested in and desire to engage in manual occupations. Among the boys, 33% expressed a desire to become mechanics, 41% locksmiths 8% engineers and 18% agriculturists.

Among the girls, 30% desired to become nurses or teachers, and 22% to engage in agriculture.

TO THE CENTER FAMILY

Increase the scope of the Brooklyn Jewish Center by increasing its membership.

Urge your friends to join.

Show your devotion to the Center by enrolling a new member.

BROOKLYN JEWISH CENTER ACTIVITIES

Passover Services

The services for the first days of the Passover holiday will be held on Monday evening, April 19th at 7 o'clock and on Tuesday evening, April 20th at 7:15 o'clock. The services on Tuesday and Wednesday mornings will begin at 8:30. Our cantor, Rev. Samuel Kantor will officiate on both days. Rabbi Levinthal will preach on the significance of the Passover festival both on Tuesday and Wednesday.

Services for the first born son will be held on Monday, April 19th at 7:30 and at 8:30 o'clock.

Services on the intermediate Sabbath, Saturday morning, April 24th will begin at 8:45 o'clock. Candle lighting on Friday, April 23rd will be at 7:29.

Concluding Passover Services

Services for the concluding days of the Passover holiday will be held on Sunday and Monday evenings, April 25th and 26th at 7:15 o'clock. The morning services will be held on Monday and Tuesday, April 26th and 27th at 8:30 o'clock.

Yiskor (memorial services for the dead) will be recited at the services on the last day of Passover, Tuesday, April 27th at about 10:15. Rev. Kantor will officiate on both days. The sermon on Monday morning will be delivered by Rabbi Mordecai H. Lewittes. Rabbi Levinthal will preach on the concluding day of Passover, Tuesday morning, April 27th.

Lighting of Candles During Passover

The candle lighting on Monday and Tuesday evenings, April 19th and 20th will be at 7:29 and on Sunday and Monday evenings, April 25th and 26th at 7:36.

Discourse by Mr. Doner This Saturday Afternoon

Mr. Jacob S. Doner a member of our Governing Board, will deliver a discourse in the Prayer Room this Saturday Afternoon, April 17th, at 4:45 o'clock. His subject will be "Tradition and Lore for Passover." All welcome.

Hebrew School and Sunday School

A memorial assembly in honor of Mr. Benjamin Hirsh, may his memory be blessed, was held on Sunday, April 11, 1943. Mr. Kartzinel read the Twenty-third Psalm; Arthur Flamm, president of the Students Organization, spoke of the love for Judaism instilled by the departed in the hearts of the students. Rabbi Mordecai Lewittes paid tribute to Mr. Hirsh as a scholar, a teacher, and a pioneer of Hebrew education. "The finest tribute the students could pay to the memory of the beloved teacher," Rabbi Lewittes said, "would be to make a love of Hebrew, of Palestine, of Torah and of the synagogue, a lasting part of their lives." Rev. Samuel Kantor recited Michtam L' David. The meeting was concluded by a moment of silence in memory of the deceased.

A model Seder will be conducted by the students of the Hebrew School on Sunday, April 18, 1943. All Hebrew School students will gather in their classrooms at 10:30. Mrs. Serbin-Beder is in charge of the arrangements. The interpretations of the various Passover symbols will be given by the students of the graduation class under the direction of Mr. Jacob Kartzinel.

The Sunday School held a contest on Passover customs on Sunday, April 11. The contest was won by Miss Honig's class. On Sunday, April 18, the students will gather in their classrooms at 10:00 a.m. A feature of the assembly will be a Palestinian film.

Center Academy Seder

The children of the Center Academy will be very busy on Friday, April 16. Every child in the school will work on committees in helping to prepare for the Seder. Some will pare apples, some chop nuts for the Charoseth, others will set the Seder table. The pupils of the Eighth Grade will act as chairmen of the different committees.

The Seder will begin at 12 o'clock. Each grade will function as a family with a father and mother at the head. On the dais will sit the members of the Eighth Grade. The father of this grade will conduct the entire ceremony.

Junior Congregation

The class started by the Junior Congregation has proved very successful. Each week students specially prepared by the officers, lead in the Shacharit or Musaf service. On Saturday, April 17, 1943, Mr. S. Kling of the Hebrew School faculty will speak.

The Junior Congregation will hold services on the first and last days of Passover. Rabbi Lewittes appealed to all young people of the neighborhood to attend a service on the Passover. He pointed out that many children who absent themselves from public school on these days, unfortunately, do not attend a religious service. The Junior Congregation welcomes all young people of the neighborhood to attend its Passover services.

Clubs

The Inta-League is holding a spring frolic and dance on Saturday night, April 17, 1943, in the gymnasium. The dance will be preceded by a basketball game.

The Candle-Lites are planning a hike for the near future. During the last meeting the group learned some Palestinian folk-dances including the Hora and the dance *Sham B'Eretz Yisrael*.

The Maccabees have succeeded in maintaining their unbeaten record in basketball. Meetings are held every Saturday night.

The Dramatic group is busy rehearsing for a play soon to be presented.

Sabbath Services.

Kindling of candles at 7:21 o'clock. Friday evening services at 6:00.

Sabbath services, Shabbat Hagadol, Parsha Mezorah, will commence at 8:45 a.m.

Rabbi Levinthal will preach on the weekly portion of the Law.

Mincha services at 6:00 p.m.

Maariv services at 7:45.

Daily Services

Morning services at 7 and 8.

Sunday morning additional services at 9.

Mincha services at 7:25 p.m.

Bar Mitzvah

We extend a hearty Mazel Tov to Dr. and Mrs. Julius Sherman of 1195 Carroll Street upon the Bar Mitzvah of their son, Noel, which will be held at the Center on April 17th.

A hearty Mazel Tov is extended to Mr. and Mrs. Harry Cooper of 146 Lincoln Road on the occasion of the Bar Mitzvah of their son, Samuel G., which will be celebrated at the Center on April 24th.

Congratulations

We extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Samuel Stark of 693 Montgomery Street on the engagement of their daughter, Doris Rita, to Cpl. Lester Bushman, son of Mr. and Mrs. Max Bushman of Philadelphia. Congratulations are also extended to the grandparents, Mr. and Mrs. Morris Groden.

Mr. and Mrs. Judah Trotzky of 275 Linden Boulevard on the occasion of the engagement of their daughter, Rochelle to Mr. Charles Zankel, U.S. N.R., son of Mrs. Sadie Zankel and the late Mr. Louis Zankel.

Dr. and Mrs. Charles Windwer upon the birth of a daughter Su-Ellen to their children, Mr. and Mrs. Herbert Udell on April 4th.

Holiday Gymnasium Schedule

The Gym and Baths Department will be open to women on Monday, April 19th from 10 a.m. to 1 p.m. and to men and boys from 1 p.m. to 5 p.m. It will be closed on Tuesday and Wednesday, April 20th and 21st and will reopen on Thursday morning at 10 o'clock. The department will again close on Sunday, April 25th at 4 p.m. and will reopen on Wednesday, April 28th at 10 a.m.

Acknowledgement of Gifts

We acknowledge with thanks receipt of gifts from the following:

Prayer Books, Talmism and Bibles

Mr. and Mrs. Benjamin Z. Levitt in honor of the Bar Mitzvah of their son, Samuel Morton, which will be held on May 1st.

Mr. and Mrs. Abraham Rothkopf in honor of the Bar Mitzvah of their son, Irwin.

Mrs. Abraham Shapiro in memory of her beloved father and uncle.

No Bulletin Next Week

The Bulletin will not be published during the Passover holidays.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Brent, Harold
Res. 961 Eastern Parkway
Bus. Chemicals, 28 Columbia Hts.
Single

Proposed by Phil Singer

Coppell, Joseph
Res. 992 Eastern Parkway
Bus. Pharmacy, 189 Stuyvesant Av.
Married

Federman, Harry J.
Res. 763 Eastern Parkway
Bus. Cork Mfr., 375 Kent Ave.
Single

Proposed by Harry Munzer

Freid, Morris
Res. 1553 Carroll Ct.
Bus. Jewelry, 66 Bowery
Married

Proposed by Isador Lowenfeld

Ginsberg, Phillip
Res. 1679 Carroll St.
Bus. Cleaning, 1016 St. Johns Pl.
Married

Proposed by Louis Saffer

Goldberger, Norman N.
Res. 692A Eastern Parkway
Bus. Stationery, 39 Maiden Lane
Married

Proposed by Abe Mann

Greenberg, Arthur
Res. 5614 - 15th Ave.
Bus. Foods, 375 Grand Concourse
Married

Proposed by Joseph L. Greenberg and Sam Seelenfreund

Lippin, Abraham L.
Res. 255 Eastern Parkway
Bus. Insurance, 51 Maiden Lane
Married

Proposed by K. Karl Klein and Joseph Levy, Jr.

Mellins, David J.
Res. 768 Montgomery St.
Bus. Mfr., 1 Carlton Ave.
Married

Schenkman, Dr. Harry
Res. 1603 Carroll St.
Bus. Physician
Married

Proposed by Dr. Charles Windwer

Weiss, Moses
Res. 295 St. Johns Pl.
Bus. Insignias, 1170 Broadway
Married

The following have applied for reinstatement in the Brooklyn Jewish Center:

Fleisher, Philip
Res. 1160 Lincoln Pl.
Bus. Real Estate, 185 Montague St.
Married

Proposed by Samuel Shanker

Herschman, Dr. Louis
Res. 232 Rogers Ave.
Bus. Physician
Single

Rosenwasser, Maurice
Res. 61 Eastern Parkway
Bus. Flour, 2 Broadway
Single

Teller, Henry
Res. 1594 Union St.
Bus. Insurance, 99 Nassau St.
Married
Proposed by Jacob S. Doner

Condolence

We extend our heartfelt expressions of sympathy and condolence to Mr. Louis Albert of 1307 President Street upon the death of his brother, Joseph D. Albert, on March 29th.

"A NEW WORLD IS BORN"

A new book of sermons by

Rabbi Levinthal

will be published in May by
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The book will contain a collection of 42 of the outstanding addresses and sermons delivered by Rabbi Levinthal from the pulpit of the Brooklyn Jewish Center and on other notable occasions. These sermons deal with new world problems that face the Jews today.

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MATZOH BALL

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SATURDAY, APRIL 17th

BASKETBALL GAME AND DANCE

8 P. M.

35c per couple

20c per person

THE REACTION OF AMERICAN JEWRY TO HITLERISM

Continued from page 17

illegally with the connivance of the Department officials. It was only when he threatened to take the matter to court, that the practice was stopped.

In the halls of Congress, there prevailed a silence in regard to what was going on in Germany. Only one speech in criticism of the Nazi scourge, made by the late Senator Robinson, is on record. Perhaps it was thought at that time that National Socialism was merely a temporary affair and would soon blow over. Soon, however, the voices of our leaders were raised in condemnation of the unholy activities in Germany. No one was more outspoken than our President. His statements, particularly the one following the atrocities that were the horrible sequel to the assassination of Vom Rath were considered the severest rebuke to a foreign government ever uttered by a President of the United States.

One effect in this country of the words and deeds of the Germans was the growth of anti-Jewish feeling in certain American quarters. One thing that the Germans developed with great finesse was their method of propaganda. Under the efficient leadership of Dr. Paul Joseph Goebbels, much cleverer and more cunning than his master Adolf, and just as unscrupulous, propaganda became a fine art. Goebbels availed himself of all means in an attempt to poison the minds of Americans. The Nazis sent over many emissaries to the United States to influence Americans of German birth or parentage, and those Americans with grudges against the Jews. Some of their agents came over as ambassadorial or consular assistants and were protected by diplomatic immunity. Soon after the formation of the Third

Reich, an organization known as the Friends of New Germany came into existence, to be followed by the German American Bund. The Bund for a considerable time exerted a nefarious influence on the minds of some weak-minded or prejudiced Americans. There were a number of outrages committed on synagogues and other Jewish public places. An example may be cited in the disfigurement of the front of the beautiful structure of Temple Emanuel on Fifth Avenue, Manhattan. In some states, as in New Jersey, the Bund became quite a social problem. It was only after the enactment of certain restricting laws, and especially after the indictment, sentence and imprisonment of its leader, Fritz Kuhn, for grand larceny, that the evil influence of the Bund began to diminish.

Other organizations more or less anti-Semitic sprang up like mushrooms, to a great extent under the encouragement of German propaganda. Their leaders zealously tried to follow the ways and manners of their

Nazi mentors. One organization, under the notorious Pelley, recently committed to Federal prison, was actually known as the Silver Shirts, in imitation of the Brown Shirts and Black Shirts. However, the most prominent and most dangerous of these little Hitlers was Father Charles Coughlin. In his weekly journal, *Social Justice*, he published articles intended to arouse hatred against the Jews and Great Britain.

The German persecutions drove to our shores many great writers and musicians. Thomas Mann, one of the leading figures in present day literature, came to America because of his refusal to accept the tenets of Hitlerism. In like manner, the late Stefan Zweig, an unusually gifted writer, chose a haven here. It is a misfortune that nostalgia drove him to suicide. The same fate overtook Ernst Toller, also a talented writer, who sought shelter in this country. Lion Feuchtwanger and Andre Maurois were among others who came here. Orchestra conductors like Bruno Walter and Otto Klemperer, and the great master of the theatre, Max Reinhardt, also settled in the United States.

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EUROPE—TEN YEAR'S WAR AGAINST THE TEN COMMANDMENTS

Continued from page 13

peoples and, above all, against the Jews. With the Nazi conquest of a third of European Russia, about two million additional Jews had been furnished for the slaughter-house, called "New Order."

Yet, under these indescribable conditions, with epidemics raging, and the Nazi beasts incessantly torturing their helpless victims, the Jews tried to survive, and still prayed in the three synagogues left to them. They had several libraries and cultural establishments, and even opened a theatre.

But the Nazis did not wish to permit the Jews even the existence of outcasts, of "untouchables." They decided to exterminate all Jews they could get hold of. Following the cynical declaration of Goebbels that world-Jewry was now "undergoing a gradual process of annihilation," Jews from Western and Central Europe were deported to the "reservations" in Poland,

especially in 1941 and 1942, and, like their East European brothers, "liquidated" in cold blood.

★ ★ ★

At the time of this writing (March, 1943), five million Jews are in danger of extermination. They are praying, together with the other enslaved peoples of Europe, for a quick victory of the United Nations; their eyes are turned westward, where huge fleets past crucial decade.

of British bombers are smashing the German war factories, southward, where the British, the American and Free French forces are battling the foe in Tunisia, eastward, where the Russian bear is inflicting deep wounds on the German invader.

They are anxiously waiting for the day when, all over the world, the bestiality of the New Order will be replaced by the blessings of the Atlantic Charter.

UNITED STATES — THE JEWISH COMMUNITY

Continued from page 19

time out in this period of their people's tragedy to attack Zionism because of its alleged "secularization," the Jews of America as a whole have shown themselves deeply understanding and appreciative of the saving qualities of Zionism in the present emergency. The fact that Palestine has not only welcomed 280,000 Jewish men, women and children since the advent of Hitler but has also been able to absorb them into the life of the country, has made a tremendous impression indeed, so tremendous that the B'nai B'rith, heretofore indifferent to Zionism, announced in 1940 its willingness to raise the sum of \$100,000 to buy land for a colony in honor of Mr. Henry Monsky, its president. If the Central Conference of American Rabbis has not officially adopted the Zionist platform, a good many of its members are in active sympathy with its program and are among its most ardent workers and supporters. Almost 60 percent of the funds of the Hebrew University in Jerusalem, are supplied by the American Friends of the Hebrew University, of which Dr. A. S. Rosenbach is president.

No history of modern Palestine would be complete without a record of

the part played by Hadassah. This Women's Zionist Organization of America, which began its work in Eretz Israel at the end of the last war, has continued its devotion to the Holy Land with unabated love during the past crucial decade.

★ ★ ★

And so the story of the march and progress of a community of five million Jews is told. It is a story of a community still in its pioneering stage, still trying to find itself, still lacking the seasoned stability of tradition and long duration. But it is the story of a Jewry strong and vigorous, endowed with youthful vitality, marching steadily onward to its appointed task and destiny. This is a community that has taken upon itself the woes and afflictions of its martyred sister-Jewries, and it is determined to heal their wounds and right their wrongs.

Out of the surrounding darkness comes the flaming message of American Israel. It is a message of hope, courage, and cheer. And by this message Israel shall live and conquer, for it is a message of the spirit, and the spirit will not die. The spirit is as eternal as God who created it is eternal.

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TRANSITION

It is an inspiring coincidence that in this period, when the Jews, who have suffered so cruelly from the plague of Hitler, are celebrating Passover, the Allied Nations should have reached the turning point in the war, the passing over from the darkness of defeat to the dawn of victory . . . Consolidated joins the Jewish Community of Brooklyn in giving thanks for this beginning of the end for the powers of evil. May the next Passover see the final passing over from war to the just peace that is our goal.



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